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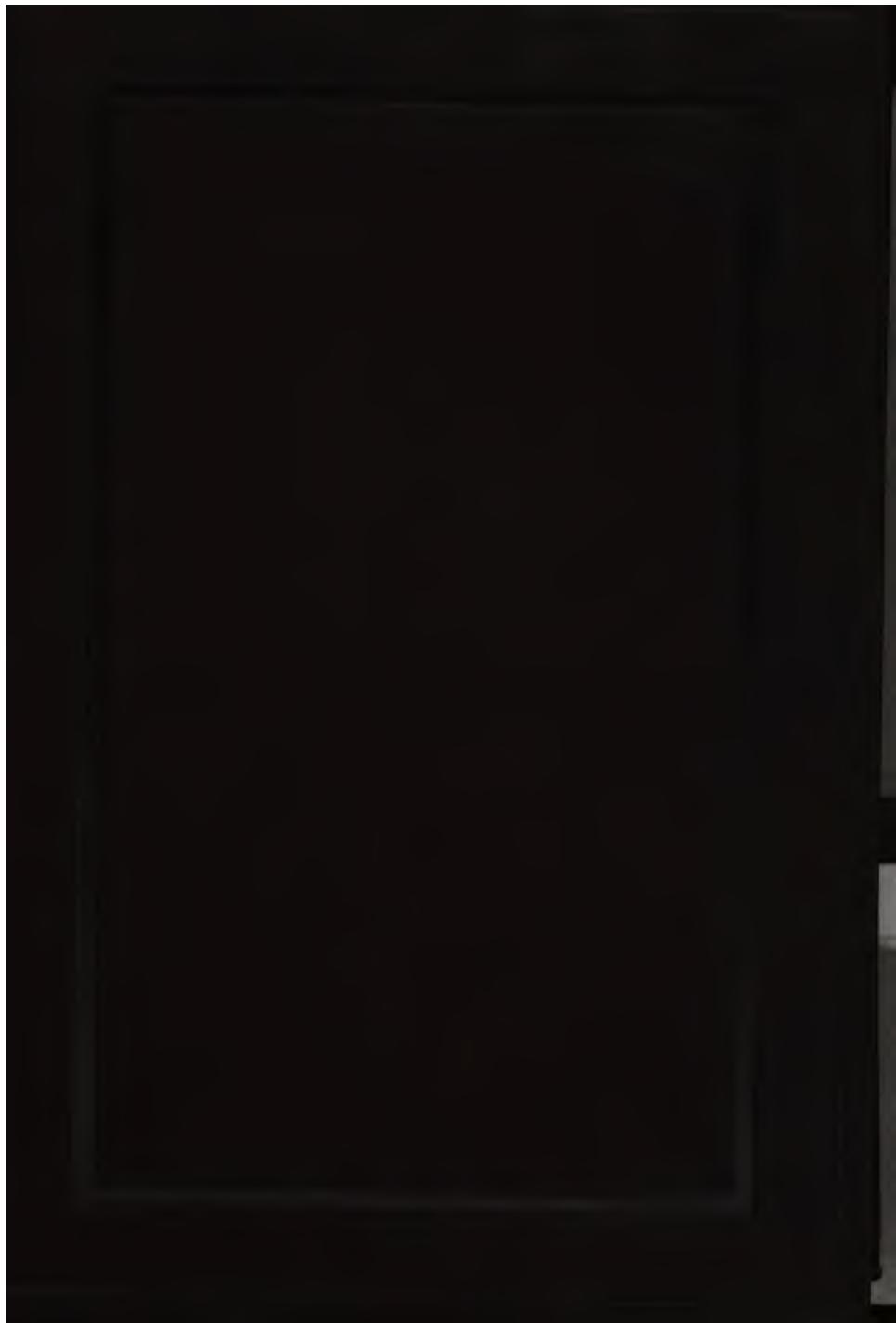
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JOHN'S APOCALYPSE.

JOHN'S APOCALYPSE,

LITERALLY TRANSLATED,

AND SPIRITUALLY INTERPRETED.

BY

H. BROWNE, M.A. GLAS.; M.D. LOND.;

Consulting Physician to the Manchester Royal Infirmary.



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P R E F A C E.

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A FEW words will suffice to explain the plan and purpose of this attempt to translate and interpret once more, the Book of Revelation.

Like the other books of the Sacred Library, the Book of Revelation is not received by the "natural man," *i.e.*, the psychical man. It is foolishness to him. He has not received the Holy Spirit, nor obeyed the Word calling upon him to turn-back and change-his-mind. And, more, the Book of Revelation is not digestible by the "carnal" Christian, or by "babes in Christ." It contains much "strong meat," *i.e.*, solid food, which only the 'spiritual' are able to assimilate. Nevertheless may God reveal to the reader and to the writer "the things of God," by means of the Spirit of God! This is the promise of the Lord Jesus Christ to His disciples, now that He has gone away from our bodily sight.

The writer understands, also, that a revelation of "the things of God" can only be made by the Divine Spirit, "among them that are perfect"—the ended *ones*—"in the words which" "the Holy Ghost teacheth; comparing spiritual things with spiritual," *i* Cor. i, ii., iii. "No prophecy of the Scripture is of any private (of-its-own)

interpretation,” 2 Peter i. 20. Prophecy must be according to the analogy of the faith, Rom. xii. 6. It is his cherished longing to make the very words of Scripture better known; yea, if possible, every jot and tittle of them. This can only be done perfectly by each one learning and teaching the original languages, chosen by the Holy Spirit. But a literal and verbal translation is the next best means; by finding one English word for every Hebrew and Greek word (when possible, which it generally is), and by copying the idioms or peculiarities, of the original.

This aim is a very old and approved one. Tyndale sought literal exactness, whilst Coverdale gave what he thought to be the sense in his own elegant words, and he also retained the old ecclesiastical terms. Mr. Young, in the preface to his translation of the Bible, according to the letter and idioms of the original languages, explains that “there are two modes of translation which may be adopted in rendering into our own language the writings of an ancient author; the one is, to bring him before us in such a manner as that we may *regard him as our own*; the other, to *transport ourselves*, on the contrary, *over to him, adopting his situation, modes of speaking, thinking, acting,—peculiarities of age and race, air, gesture, voice, &c.* Each of these plans has its advantages, but the latter is incomparably the better of the two,” &c.

However uncouth a literal translation may be, honest labour is all that is required even in a tyro to make it tolerably exact. There is no admixture of man's mistakes more than the errors of transcription and imperfect knowledge of the niceties of grammar. The Englishman's Greek and Hebrew Concordances by George V. Wigram have afforded constant and most valuable help. The labour of their compilation will bear much fruit in time to come. The grammars of the New Testament, almost peculiar to the last eighty years, are another potent element in Providence towards the evolution of inspired truth. Moulton's edition of Winer's N. T. Grammar, and Green's Handbook, published by the Tract Society, have been appealed to on almost every word; with frequent reference to Schleusner's New (now Old) Lexicon.

The "interpretation of tongues" is a gracious-gift, and so is speaking "to edification and exhortation and comfort." The spiritual explanation must be inwrought by the Spirit Himself; after, and by means of, a careful comparison and collation of texts.

"The Letter" is often thought to be the opposite of "the Spirit," in a sense that favours the neglect of verbal and grammatical accuracy; but in 2 Cor. iii. and every-where else, "the law" and "the gospel" are meant by the words. The one is "the ministration of condemnation," and the

other is “the ministration of righteousness.” There is no place for human imagination or fanciful poetical figure, in true spiritual interpretation.

The correspondences between the seen and the unseen, as taught by Swedenborg, are in strict accordance with rational idealism; and our Lord taught by parables. Let us study the metaphors and allegories of Scripture; but spiritual things, taught in the words of the Holy Spirit, can only be compared with other spiritual things, taught in other words of the Spirit. Whether intentionally or inadvertently, most Swedenborgian writers translate 1 Cor. ii. 13,—“Comparing natural things with spiritual.” It is a striking instance of the importance of verbal accuracy. Swedenborg placed the Epistles in an inferior class of inspired writings, because his key failed to open them. Is it not the fact that the Epistles are themselves the key of the rest of the Bible? The Lord said,—“I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He the Spirit of truth is come, He will guide you into all truth,” &c.—John xvi. 12 and 13. Soon after the Lord gave this promise He Himself spoke no more in parables, but in-openness, of the Father and of heaven. And, in the Epistles and in Revelation, the Lord continues thus to speak to His followers by His Holy Spirit.

The following pages will be found to contain an apology for Non-conformity, and a reason for dissent from the Liberation Society. They have been written, and are sent forth, under a deep sense of responsibility. The truth, as the writer holds it, has been spoken in love ; and faithful are the wounds of a friend.

The translation is distinguished from the interpretation by a larger type ; and the words that may be called catch words are printed in small capitals. The translations from the Greek are the writer's own, but those from the Hebrew, with a few verbal alterations here and there, are taken from the translation of Mr. R. Young. The Greek text followed is that of Tischendorf. Quotations from the A. V. are indicated by inverted commas.

CONTENTS.

CHAPTER.	PAGE.
I. The Title ; the Purpose ; and the Means	1
II. Promise of Happiness and Greeting	8
III. The Response	13
IV. The Second Epiphany ; and the Presence ...	17
V. The Commission of the Apostle to the Assemblies, from the Saviour in glory	21
VI. The Letter of Christ and His Spirit to the Assembly in Ephesus, and to the Conquering One ...	28
VII. The Letter dictated to the Assembly in Smyrna ...	36
VIII. The Letter to the Assembly in Pergamos ...	44
IX. The Letter to the Messenger of the Assembly in Thyateira	50
X. The Letter to Sardis	55
XI. The Letter to Philadelphia	60
XII. The Letter to Laodicea	64
XIII. The Call of the Apostle into Heaven, to see the One Sitting upon the Throne	70
XIV. The Four and twenty Elders	75
XV. The Wonders of the Throne, and the Seven Spirits of the God	77
XVI. The Glassy Sea and the four Living Creatures ...	81
XVII. The Sealed Book, and the One who opened it ...	87
XVIII. The Temple Worship	91
XIX. The Opening of the Seals. The First Four :—The Conqueror and His Judgments ; War ; Famine ; Pestilence and Wild Beasts	97

CHAPTER.	PAGE.
XX. The Fifth and Sixth Seals—the Martyrs' Prayer ; and the End of the Age 103	
XXI. The Sealing of God's Bondmen 112	
XXII. The Elder's Record of the Great Oppression ... 117	
XXIII. The Seventh Seal and the First Trumpet 120	
XXIV. The Second, Third and Fourth Trumpets. The Great Mountain : the Great Star : and the Sun- stroke 125	
XXV. The Announcement of the last Three Trumpets : the Three Lamentations 131	
XXVI. The Fifth Trumpet and First Lamentation. The Loosing of the Satan and his Angels 134	
XXVII. The Sixth Trumpet : the Second Lamentation. The slaughter by the Messengers of the Satan 140	
XXVIII. The Strong Messenger, and the Little Book ... 147	
XXIX. The Measuring of the Temple, and the treading under ... foot of the Outer Court 152	
XXX. The Two Witnesses : their Power and Authority 158	
XXXI. The Killing of the Witnesses, and the Rejoicing over their unburied bodies in Spiritual Sodom and Egypt 163	
XXXII. The Resurrection and Ascension of the Witnesses ; and a Great Quaking 170	
XXXIII. The Seventh Trumpet. The Kingdom of Christ ; the Judgment ; and the Ark of the Testament ... 174	
XXXIV. The Two Signs : the Birth of Christ and Enmity of the Dragon 178	
XXXV. The War in Heaven ; and the Little Season of Pursu- ing on Earth 182	
XXXVI. The Wildbeast 186	
XXXVII. Another Wildbeast, an Image of the First. The Number of the Wildbeast 191	
XXXVIII. The Tender-Lamb on Mount Sion, and the Virgins, a Firstfruit 198	
XXXIX. The Three Messengers, and the Happy Dead ... 200	

CHAPTER.	PAGE.
XL. The Harvest ; the Vintage ; the Winepress	205
XLI. The Third Sign in the Heaven : the Seven Messengers, and the Conquering Ones	210
XLII. The First Four Censers	216
XLIII. The Last Three Censers. The Throne of the Wild-beast; Armagedōn; and the Three Portions of the City	221
XLIV. The Showing and Declaration of One of the Seven Messengers	229
XLV. The Sentence of the Judge	239
XLVI. The Weeping of the Kings and Merchants of the Land and of the Shipmen	243
XLVII. The Rejoicing in Heaven, upon the Fall of Babylon	249
XLVIII. The Marriage of the Tender-Lamb	254
XLIX. The Word of the God	258
L. The Final Overthrow of the Wildbeast and its Image	261
LI. The Imprisonment of the Satan a Thousand Years	265
LII. The Reigning of the Holy <i>Ones</i> with the Christ a Thousand Years. The First Resurrection	269
LIII. The Loosing of the Satan and his Final Overthrow ; the Investment of Jerusalem by Gōg and Magōg	272
LIV. The Last Judgment	277
LV. The New Heaven and New Earth ; the New Jerusalem ; the Promise and Threatening of the One upon the Throne	281
LVI. The Bride, the Wife of the Tender-Lamb	286
LVII. The River and the Tree of Life. Paradise Restored	294
LVIII. Exhortation from the Speedy Coming of the Judge. His Wages	297
LIX. The Final Affirmation, Invitation, Warning, Witness and Promise of the Lord Jesus Christ	300

JOHN'S APOCALYPSE.

CHAPTER I.

THE TITLE; THE PURPOSE; AND THE MEANS.

Ch. i. 1, 2. Jesus Christ's Revelation which the God gave to Him, to-show-at-once to His bondmen what-things it-is-behoving to become in speed; and, having-commissioned-from *Himself*, He-signified by-means-of His messenger to His bondman John, (2) who witnessed the word of the God, and the witnessing of Jesus Christ, how-many-things he saw.

GOD GAVE TO Jesus Christ this Revelation, or From-concealment, and Jesus Christ gave it to John. The word in Greek, *Apocalypsis*, is not used again in this book, but it is found seventeen times in the other books of the New Testament. In thirteen of these it is translated "revelation," or "revealed," but in the remaining four "to lighten," "manifestation," "coming," and "appearing." We shall understand these four passages better, if we keep to the one word chosen by the Spirit of all truth. Luke ii. 22, A light unto a revelation of nations and a glory

Ch. i. 1, 2.

of Thy people Israel. Rom. viii. 19, For the earnest-expectation (as by bending forward the head) of the creation is-anxiously-waiting-for the revelation of the sons of the God. 1 Cor. i. 7, So that ye come not behind in no-one gracious-gift, anxiously-waiting-for the revelation of our Lord Jesus Christ. 1 Pet. i. 7, In-order-that your proving of the faith . . . shall-have-been-found unto praise and honour and glory in Jesus Christ's revelation. The apostle Peter uses the same expression in v. 13, In Jesus Christ's revelation, where it is so translated in the Authorised Version. The other Greek words translated "to lighten," "manifestation," "coming," and "appearing," viz., *astrapē* (lightning, the noun of the verb), *phanerōsis*, *parousia*, and *epiphaneia* have each their precise meaning. Therefore we must distinguish *apocalypsis* from them.

We learn from the four passages just quoted that Jesus Christ is a light unto a revelation of nations; that the revelation of the sons of the God will be accompanied by a deliverance of the creation from the bondage of corruption; that the Corinthians were anxiously waiting for the revelation of our Lord Jesus Christ; and that much honour and glory shall be in Jesus Christ's revelation, the portion of those who have proved that the faith is much more precious than gold, and have hoped to the end.

In the thirteen remaining passages, besides the text, we find at least three revelations taught.

1. We may call the first Paul's revelations, as one of them closely resembles that of John, and was in fact a reve-

Ch. i. 1, 2

lation of Jesus Christ to him, in paradise. Paul was not allowed to repeat to us all at once what he heard; and John was told to seal up the voices of the seven thunders, ch. x. 4. 2 Cor. xii. 1-7, . . . For I will come unto Divine-apparitions and revelations of Lord. (2) I know a man in Christ . . . having-been-taken-by-force, the such-an-one, until (as-far-as) a third heaven. (3) And I know the *one* such man . . . (4) that he-was-taken-by-force into the paradise, and heard prohibited sayings, which *it is* not being-lawful to a man (a human-being) to speak-at-once . . . (7) And in-order-that I may not overliftup-myself-to-the overflow (the hyperbole) of the revelations, there-was-given to me a spike to the flesh. Eph. iii. 2, 3, If so ye heard of the stewardship of the grace of the God, the *one* having-been-given to me unto you, (3) that according-to a revelation there-was-made-known to me the mystery, according-as I-wrote-before in little. Gal. i. 12, For neither did I take-by-hand off man, neither was I-taught it; howbeit it is by-means-of Jesus Christ's revelation. Gal. ii. 2, But I went up according-to a revelation.

2. There is a revelation of mystery, the mystery of the Gospel, unto all the nations, and to every believer. Rom. xvi. 25, 6, But to the *One* being-able to-establish you at-once, according to my evangel and the heralding of Jesus Christ, according-to a revelation of mystery having-been-kept-silent to (i.e. *in*) agelasting times, (26) but having-been-manifested now also by-means-of prophetical writings, according-to an order of the agelasting God unto obedience of

Ch. i 1, 2

faith, having-been-made-known unto all the nations. In 1 Cor. xiv. 6 and 24, a revelation of tongues is probably meant, and that is a revelation of mystery. Eph. i 17, In order that the God of our Lord Jesus Christ, the Father of the glory, may give to you a spirit of wisdom and revelation in recognition of Him. This prayer is offered by the Apostle on behalf of the holy-ones and faithful in Christ Jesus everywhere, probably; for the words 'at Ephesus' in v. 1 are omitted in the original readings of the Sinaitic and Vatican manuscripts.

3. The remaining three passages may be classed with the revelation of the sons of God, and the deliverance of the creation. They speak of the revelation of judgment and glory at the end of this age. Rom. ii. 5, But, according-to thy hardness and mentally-unchangeable heart, thou art treasuring-up to thyself wrath in a day of wrath and revelation of a just-judgment of the God. 2 Thess. i 7, 8, And to you, the *ones* being pressed, relief along-with us, in the revelation of the Lord Jesus from heaven, along-with messengers of power of Him, (8) in fire of flame, giving strict justice, &c. 1 Pet. iv. 13, Howbeit, according as ye are, having-in-common (sharing) the sufferings of the Christ, joy-ye; in-order-that, in the revelation of His glory, ye may joy, rejoicing.

May we not conclude that the great mystery of reverence, 1 Tim. iii. 16, has been progressively withdrawn from concealment? The mystery has been heralded, and has been manifested, and is a present possession in the recognition of

Ch. i. 1, 2.

Christ by His Holy Spirit. We see the Lord now by faith; we taste the powers of the world to come, or rather of the world above and around us. At the death of the body, for there is no death of the spirit, will not Jesus Christ our Lord be revealed to us, as He revealed Himself to John and Paul? The Holy Spirit and the Bible are our revelation now. We shall be in the heavens, before the throne, and in paradise then, when our bodies sleep. The next state will be, to each faithful one, his and her revelation of Jesus Christ. By faith John's revelation is our's now.

The purpose of the Apocalypse is TO-SHOW-AT-ONCE TO HIS BOND MEN WHAT-THINGS IT-IS-BEHOVING TO-BE-BECOMING IN SPEED. Once again, at the close, xxii. 6, this purpose is again stated. The Lord, the God of the spirits of the prophets hath sent His messenger to show to His bondmen the things it-is-behoving to-be-becoming in speed. The messages to the assemblies are urgent messages; our entrance into the inner court of the temple before the golden altar is imminent; therefore the encouragement and the exhortation of the next verse, Happy! for the season is near. All the happy dead have proved the literal truth of the words IN SPEED. We feel their force now; and so will our fellow-bondmen who are alive and remain unto the presence of the Lord, when every eye shall see Him. In the last chapter, v. 6-12, after a description of paradise, similar words of urgent exhortation are repeated again and again. The *One* witnessing these things is-saying, Verily I am coming quickly; and the answer of every dying holy-one has been Come Lord Jesus.

Ch. i. 1, 2.

Seven texts, three of which are in Revelation, contrast the BONDMAN and the freeman, therefore we have no option in the translation of *doulos*. And is it not a choice word? All the apostles use it of themselves, they are bondmen of Christ and freemen of men. The Lord Himself emptied-Himself, taking a bondman's form, Phil. ii. 6. (Ps. xl. 6; Ex. xxi. 6.)

The heavenly messenger was the means of dictating God's words, and explaining what he showed to John. MESSENGER is the literal translation of *angelos*, and makes sense everywhere, which "angel" does not, for the thorn in the flesh was not an angel, 2 Cor. xii. 7; nor were the disciples of John the Baptist angels, Luke vii. 24.

Twice in the A. V. APOSTLES are called "messengers." 2 Cor. viii. 23, Whether any of our brethren be inquired of, they are the apostles of the assemblies. Phil. ii. 25, I sent Epaphrōditus, your apostle. All the faithful heavenly messengers are ministering spirits, apostled unto a deaconship, Heb. i. 14; and this world is subjected to heavenly messengers, most probably unfaithful *ones*, Heb. ii. 5. See vii. 3.

John witnessed what he heard and saw. Therefore we must receive this book as *theopneustic* (God-breathed) in the highest degree. Thirteen times the beloved apostle is commanded to write the words dictated, or to give an account of what he saw. And twice the messenger affirms that the words are faithful and truthful, xxi. 5, and xxii. 6. This is verbal inspiration. The apostle occupies the defined position of what is technically called a simple witness. He proffers

Ch. i. 1, 2

no explanation or thought of his own, but he makes his affirmation. In the first of the texts just quoted it is the *One* sitting upon the throne Who says, Write-at-once because these the words are faithful and truthful ; and in the second it is the heavenly messenger, one of the seven who had the seven censers, xxi. 9. At the close of the revelation he is sent to say, These the words *are* faithful and truthful. Jesus Christ is the Witness the Faithful and Truthful, iii. 14.

CHAPTER II.

PROMISE OF HAPPINESS, AND GREETING.

Ch. i. 3-5. Happy the *one* reading and the *ones* hearing the words of the prophecy, and keeping the things written in her ; for the season is near. (4) John to the seven assemblies, the *ones* in Asia, Grace to you and peace from the *One* being and the *One Who* was, and the *One* coming, and from the seven spirits which *are* in the sight of His throne, (5) and from Jesus Christ, the Witness, the faithful, the First-born of the dead, and the Chief-Ruler of the kings of the land. . . .

A promise of happiness is made seven times ; and this particular promise is repeated twice, in the last chapter, *vv.* 7 and 14, to those who keep and do the words and commandments of this prophecy. The happiness is the same as that of the beatitudes in the sermon on the mount. Out of fifty instances it is only ascribed twice to the Divine being. 1 Tim. i. 2, According to the evangel of the glory of the happy God. vi. 15, Our Lord Jesus Christ, . . . who is the happy and only Potentate, &c. In all other passages where God is called “blessed” in the A. V. the word is eulogized (well-spoken-of). Nevertheless we may eulogize men, and speak well of our persecutors even, not speaking ill at any time, Rom. xii. 14. The heavenly messenger

Ch. i. 3-5.

saluted the virgin Mary, adding, Eulogized art thou among women, Luke i. 28. May each reader of this prophecy be increasingly happy ! THE SEASON IS NEAR, when it will be authoritatively pronounced of such. Happy are the dead, &c., xiv. 13.

If this book simply foretold the future, the readers would have little to KEEP, but the messages to the assemblies are individual and practical, and so is the warning not to bow-down to the wildbeast ; the prophesying of the witnesses consists in martyrdom for Christ. This prophecy is-speaking to-men building-up, &c., intreaty and encouragement, 1 Cor. xiv. 3.

Asia, here named, was a Roman province on the West border of Asia Minor, of which Ephesus was the capital. The representatives of the cities were styled the Asiarchs, "the chief of Asia," Acts xix. 31. If we read on to the last verse of this chapter in the Acts, we shall find the reason why *ecclesia* cannot always be translated "church." Three times *ecclesia* is here translated "assembly," and they are the only three.

The "theatre," a place of assembly used for spectacles, and for general purposes as our town-halls, could not be called a church. The assembly was confused, and is called the crowd (*ochlos*), v. 33. We could not call a multitude or a crowd, a church ; neither could we call "a lawful assembly" a lawful church, v. 39. The town clerk said of Gaius and Aristarchus that they were robbers-of-sacred-things, "robbers of churches," the only instance where another

Ch. i. 3-5.

word, *hierosuloi*, is partly translated church. On this one passage the whole controversy on the meaning of *ecclesia* turns. Assembly is appropriate in all the one hundred and fifteen instances in which *ecclesia* occurs, and it conveys a definite idea.

We may learn much also by the use of the preposition IN and of the plural. When a city is named, we invariably read of the assembly in (*en*) it. There are two apparent exceptions:—the assembly, the *one* in Jerusalem (“at”), Acts viii. 1; and the assembly in Ephesus (“of”), Rev. ii. 1. When a country is mentioned we invariably read of the assemblies in or of it, as the seven assemblies the *ones* in Asia; and the assemblies of the Galatia. When the people of a country are named then the singular is employed, e.g., the assembly of the Laodiceans; the assembly of the Thessalonians.

In the A. V. two other words are rendered by “assembly,” but only once in each case. James ii. 2, For if-so-be there-shall-have-come into your synagogue, &c. Heb. xii. 22, 3, Howbeit ye-have-come-unto a national-festivity (*panēguris*) and assembly of the firstborn, &c.

THE SEVEN ASSEMBLIES . . . IN ASIA may well be considered representative; for, after the breaking up of the three great monarchies preceding that of the Romans, the cities of Asia contained many inhabitants brought from all parts of the world.

The greeting of John is a message of GRACE (*i.e.*, FAVOUR) AND PEACE from Jehovah, xxii. 21. The ineffable Name was understood by the Jews to express the past, the present,

Ch. i. 3-5.

and the future. Is it not now lawful for us to name that Name? The translators of the Old Testament have taken special care to distinguish Jehovah by large letters, the LORD. THE SEVEN SPIRITS are in the sight of the throne of Jehovah. Isaiah xi. 1, 2, And a rod hath come out from the stock of Jesse, And a branch from his roots is fruitful. (2) Rested upon Him hath the Spirit of Jehovah, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and fear of Jehovah.

Jesus Christ is again named THE WITNESS, THE FAITHFUL, in ch. iii. 14. *Martyr* is the Greek for WITNESS, and is not translated in ii. 13 and xvii. 6. In strictness we ought to translate CHRIST by ANOINTED, because CHRIST is the Greek translation of the Hebrew MESSIAH.

Once for all, in this book, our Lord is named THE FIRST-BORN OF THE DEAD, but the Apostle Paul entitles Him Firstborn four times, and once a Firstborn from-out-of the dead, Col. i. 15 and 18. And we know how this name is honoured by the sacredness of the firstborn in the O. T. We have already had to write, The assembly of the firstborn, Heb. xii. 23. He Himself raised up all who had been restored to life before Him, but theirs was still the natural body.

Once for all, also, our Lord is entitled, THE CHIEF-RULER OF THE KINGS OF THE LAND. THE KINGS OF THE LAND are mentioned six times again; but, with one exception, and that after the new heaven and the new land have been created, xxi. 24, always as unfaithful to Christ *or* as

Ch. i. 3-5.

reigned-over for a long time by the unfaithful wife, xvii. 18. In the strictest sense the Anointed Prince does reign in the midst of His enemies, Ps. xc. 2. But is not John here looking forward to the time when the holy-ones shall reign upon the new land ; and, as kings, bring their glory into the heavenly Jerusalem ? The Lord suffered in Jerusalem, and yet He calls it a city of the great King, Matt. v. 35. Is not this the hidden mystery, which none of the chief rulers of this age knew, for had they known it, they would not have crucified the Lord of the glory ? 1 Cor. ii. 7, 8.

It is a self-imposed necessity to write KINGS OF THE LAND, and not kings of the earth, but there are many texts where we could scarcely write earth. Take the first four instances, the land of Juda, the land of Israel, the land of Zabulon, and the land of Naphtali.

CHAPTER III.

THE RESPONSE.

Ch. i. 5,6. ...To the *One* loving us, and having-washed us from our sins in His blood ; (6) and He made us to be a kingdom, priests to His God and Father ; to Him *be* the glory and the might unto the ages of the ages. Amen.

The love of Christ, even unto death, is the first theme in every ascription of praise. His sacrifice is the only one which takes away sin. But His hands are full of gifts, **HE MADE US TO BE A KINGDOM, PRIESTS TO HIS GOD AND FATHER.** The force of the aorist tense, He made us, or He did make us, once for all, is somewhat different from the preterite—the action is absolutely past. Then He made us *to be* a kingdom, before the foundation of the world, and all who believe are part of that kingdom, in this world. There is in this nothing future ; all is past, or an accomplished present.

The Apostle says, *v. 9*, I, John, your brother and co-sharer in the oppression and kingdom and endurance of Jesus Christ, &c. The herald of this kingdom was beheaded in prison ; and Jesus the *Nazōraios* (The Branch, *Nētzer*), the King of the Jews, by royal genealogy, was crucified ! Jesus, when a prisoner, answered Pilate, My kingdom is not from-

Ch. i. 5, 6.

out-of this world. I am a King. I even I have become unto this, and unto this I have come into the world, in-order-that I shall bear-witness to the truth, John xviii. 36, 7. The kingdom of Christ is from above, a kingdom of the heavens (Matthew) and of the God (Mark, Luke, and John); not of this world. Not till the trumpet of the seventh messenger will the kingdom of this world become the kingdom of our Lord and of His Christ, xi. 15. Till then His servants are ambassadors in bonds.

All true members of assemblies are PRIESTS TO GOD, and, though not of the tribe of Levi, they are called LEVITES in prophecy. Jer. xxxiii. 17, 18, For thus said Jehovah, Not cut-off to David is one sitting on the throne of the house of Israel, (18) And to the priests the Levites, not cut-off from before Me is one, &c. Christ is our High Priest, and sits and rules upon His throne, Zech. vi. 13, after the order of Melchisedec.

Unto Him be the glory (estimation or set-value) and might. In Ezekiel i. 28, the rainbow is declared to be the appearance of the likeness of the glory of Jehovah, and we shall see that infinite love and wisdom and power are the likeness of the glory. In the stewardship of the Holy Spirit we are beginning to see by faith the glories which are following the sufferings of THE *One* LOVING US, &c. till they are revealed not in His epiphany only, but to each one believer at death. In the sevenfold ascription of praise, v. 13, MIGHT is again coupled with GLORY. In the Epistles we read:— Col. i. 2, Being empowered in all power, according to the

Ch. i. 5, 6.

might of His glory, &c. 1 Pet. iv. 11, . . . In order that in all-things the God may-be-glorified by-means-of Jesus Christ, to whom is the glory and the might, unto the ages of the ages. Amen. And v. 11, To Him (the God of all grace) be the glory and the might, unto the ages of the ages. Amen.

The expression of unlimited duration, UNTO THE AGES OF THE AGES is found twenty two times in the N. T., fourteen of which are in Revelation. With four exceptions at the close of the book, xiv. 11 ; xix. 3 ; xx. 10 ; and xxii. 5, these words always refer to Jehovah—the Father, the Son, or the Holy Ghost. Is it not worthy of reverential and admiring notice that words which we cannot fathom, or reason about, should be only used once for all respecting mortals ? To us this age in which we live, and the next age which is at the doors, are of practical moment, and as much as our finite minds can grasp. Truly God condescends to our low estate. Few words represent each other so accurately as "*gōh-lāhm, aiōn, ætas* and *age* : but, besides the etymology, the fact of each having a plural makes the duration of the singular limited. *Eis aiōna*, unto an age; and *aiōnios*, eternal, agelasting, are precisely equivalent terms, only one is the substantive form and the other the adjective.

“Verily” is the Hebrew AMEN, a form of asseveration, and of giving assent, as It-is-true. In the Gospels, in the A. V. the rendering is almost invariably “verily.” In Rev. iii. 14, it is given as a title of the Lord. In the O. T. it is only translated three times :—Isaiah lxv. 16, “He who blesseth himself in the earth shall bless himself in the God of

Ch. i. 5, 6.
truth; and . . . shall swear by the God of *truth*." Jer. xi. 5, "Then answered I, and said, *So be it*, O Lord." Tischendorf does not add Amen to the end of the Lord's prayer, Matt. vi. 13; and only concludes the Epistle to the Romans, 2nd of Timothy, Hebrews and Jude, with it. Strictly we ought not to translate AMEN, as it is not translated in the Greek Testament. Aye, as an exclamation at public meetings, is the nearest English approach to it. We shall find it used five times in the heavenly assemblies. When we can say Amen to the whole word of God, without reserve, shall we not have been made ready to enter into the heavenlies?

CHAPTER IV.

THE SECOND EPIPHANY; AND THE PRESENCE.

Ch. i. 7 and 8. Behold He-is-coming along-with the clouds, and every eye shall-see Him, and whoever pierced Him; and all the tribes of the land shall-bewail (cut-themselves-down) upon Him. Yea, amen. (8) I am the Alpha and the Omega, Lord, the God is-saying, the *One* being, and the *One* He-was, and the *One* coming, the Almighty.

The grace of God foreshadowed in the shewbread was manifested by-means-of the Epiphany of our Saviour Jesus Christ, when He came in the flesh to make-void the death, 2 Tim. i. 10. Therefore we speak of the Epiphany of His glory, Titus ii. 13, as the Second Epiphany. This Epiphany (shining-upon) is mentioned five times, in four of which it is translated “appearing,” and once “brightness,” 2 Thes. ii. 8. We have seen that once *apocalypsis* is translated “appearing,” 1 Pet. i. 7; and once “manifestation,” Rom. viii. 19, texts which should be carefully noted. 1 Tim. vi. 13-16, I commission thee . . . that thou keep-at-once the commandment, spotless, never-caught-doing-wrong, until the epiphany of our Lord Jesus Christ, (15) which in His-own times He will shew, the happy and only potentate, the King

Ch. i. 7, 8.

of the *ones* reigning, and Lord of the *ones* lording, (16) the *One* alone having deathlessness, inhabiting unapproachable light, Whom no-one of men saw, or is able to see ; to Whom be honour and might agelasting, Amen. 2 Tim. iv. 1, I attest, in-the-sight-of the God and Christ Jesus, the *One* being-about to judge living and dead *ones*, both *at* His epiphany and His kingdom. Herald-at-once the word, &c. 2 Tim. iv. 8, A remaining-thing is laid-up-for me, the crown of the righteousness, which the Lord the just Judge will give-away (render) to me in that day, but not only to me, howbeit also to all the *ones* having-now-loved His epiphany, &c. Tit. ii. 13, Welcoming the happy hope and epiphany of the glory of our great God and Saviour, Jesus Christ, (14) who gave Himself on our behalf, &c. These passages speak of judgment and glory—a glory in which no mortal can share, when the great white throne shall be set in the heavens, xx. 11. The Lord Himself says, Matt. xvi. 27, For the Son of the humanity is about to come in the glory of His Father, along with His messengers ; and then He will render to each according to his acting.

How different are the Revelation and the Epiphany ! The one is a manifestation of Christ to His disciples, the other the awakening of all that are in the graves. Is the promise of the two men in white apparel, who appeared to the disciples on mount Olivet, the promise of the Revelation or of the Epiphany ? Will the alarm of the world be to the disciples the calm re-appearance of the glorified body of their Lord ? But there is another word, *parousia*, presence,

Ch. i. 7, 8.

which has been translated "coming" twenty-two times out of twenty four. In the two it is translated "presence" of necessity ; and it ought to be so translated in every case. The passage where *epiphaneia* is translated "brightness" is a very instructive one. 2 Thes. ii. 8, And then the lawless *one* shall be revealed, whom the Lord shall-waste by the spirit of His mouth and shall-make-void by the epiphany of His presence, &c.

We all believe in the presence of Christ ; at our death His presence will be revealed to us ; and at the epiphany the *One* coming to judgment will be manifested to every eye. In the sacred name, THE *One* BEING . . . AND THE *One* COMING, we have the clear distinction of the present, and the future. BEING is *ōn*, the present participle of *eimi*, I-am-being. The feminine is *ousa*, which joined with the preposition *para*, beside, makes the feminine noun *parousia*, presence, a being-beside. The word "coming" in THE *One* COMING, is *erkomenos*, the present participle of the verb I-am-coming. There is another word translated "coming" in the A. V., viz., *eleusis*, advent, Acts vii. 52. Jesus in the flesh was ; He IS BEING now ; and is THE *One* COMING.

In the two texts, where our translators have chosen "presence," coming would not make sense. Presence makes sense everywhere, and is the possession and joy of His people. Lo, I am with you alway. 2 Cor. x. 10, Because the epistles indeed, they say, *are* grievous and strong, but the bodily presence weak, and the word *one* making itself out-of-nothing (or, one having-been-set-at-nought). (11) This

Ch. i. 7, 8.

let the such-an-one ever-reckon that of-what-kind we-are in word by-means-of epistles, being-absent ; such *we are*, being-present, in the work. In the A. V. the verb *pareimi* is translated "I am present" fourteen times, and "I am come" only seven. The verb *apeimi* is always, viz., seven times, translated "I am absent." Phil. ii. 12, So that, my beloved, according-as ye obeyed at-all-times, not as in my presence only, howbeit now by much rather in my absence, along-with fear and trembling, work-out your own salvation. *Apousia*, being-from, is only found here. In Matt. xxiv. 5-14; Rev. vi. 2-8; and elsewhere, God's four sore judgments are the signs of His presence !

The presence of Christ, the Comforter ; the gathering-together at death ; and the end of the world, are the three comings of the Lord taught us in His word, besides His coming to suffer. In Matt. xvi. 28, the Lord says : "Verily" I say to you, there are certain standing here whoever shall not even taste of death until they may see the Son of the man coming in His kingdom. Was not this saying fulfilled on the day of the Pentecost? John xiv. 3, . . . Again I am coming and will-take-you by-hand towards Myself, in order that where I am, I and you may be. Is not this the coming of Christ at death ?

CHAPTER V.

THE COMMISSION OF THE APOSTLE TO THE ASSEMBLIES, FROM THE SAVIOUR IN GLORY.

Ch. i. 9-20. I John, your brother and cosharer in the oppression and kingdom and endurance in Christ Jesus, became in the island, the *one* being called Patmos, on-account-of the word of the God and the witnessing of Jesus. (10) I became in Spirit in the day belonging-to-Lord (the Dominical day), and I heard a voice behind me, great, as of a trumpet, (11) saying, What thou art seeing write-at-once into a book, and send-at-once to the seven assemblies, unto Ephesus and unto Smyrna and unto Pergamos and unto Thyatira and unto Sardis and unto Philadelphia and unto Laodicea. (12) And I turned-round to see the voice whichever was-speaking along-with me. And having-turned-round I saw seven golden candlesticks, (13) and in midst of the candlesticks *One* like to a son of a man having-been-clothed, (*or* having clothed-Himself) to-the-feet, and having-girded-around-Himself towards the breasts a golden girdle; (14) but His head and the tresses were white, as-if white wool,

Ch. i. 9-20.

as snow; and His eyes as a flame of fire; (15) and His feet like to fine-brass, as having-been-burnt in a furnace, and His voice as a voice of many waters; (16) and having in His right hand seven stars, and from out of His mouth going-out a sharp two-edged dart, and His countenance as the sun is-shining in his strength. (17) And, when I saw Him, I fell towards His feet as dead; and He placed His right hand upon me, saying, Fear not; I am the first and the last (18) and the living *One*, and I became dead and behold I am living unto the ages of the ages, and I am-having the keys of the death and the grave. (19) Write-at-once, therefore, what-things thou sawest and what-things are and what-things are-about to-become after these-things. (20) The mystery of the seven stars which thou sawest upon My right hand and the seven candlesticks, the golden: the seven stars are messengers of the seven assemblies, and the seven candlesticks are the seven assemblies.

The apostle was in exile in Patmos, probably in the reign of Nero, a **COSHARER IN THE OPPRESSION AND KINGDOM AND ENDURANCE IN CHRIST**, with all his brethren, on account of the word of the God and the witnessing of Jesus. These are the distinguishing badges of spiritual citizenship, mentioned again and again in this book. All who love the Bible and Christ are partners in persecution, and of them is the kingdom of the heavens, Matt. v. 10. **COSHARER** is

Ch. i. 9-20.

only mentioned this once. The verb, I co-share, is only once found in a passage which warns us against cosharing with the oppressor, xviii. 4. Come out from-out-of her, My people, in-order-that ye-may-not co-share with her sins. Co-communist is the strictest literal translation of *sunkoinōnos*. We don't hesitate to speak of communion one with another. We must be communists with Christ or with the Adversary.

DOMINICAL is only found once again in the N. T., 1 Cor. xi. 20, Your coming-together upon the same thing is not to eat a dominical supper.

A second time (see p. 7) we have Inspiration clearly set forth. To be in Spirit is the first qualification; and to write faithfully what one is seeing and hearing is the second. WRITE-AT-ONCE INTO A BOOK. A witness is often asked, when making use of notes:—Were those notes written at the time when the facts took place? The London Clinical Society made this one of their first rules.

The description of the Lord's glory is given again in detail before the messages to the assemblies. The likeness to the human form is first written-down, A SON OF A MAN. In xiv. 14, the apostle relates, And I saw . . . *One* sitting (having-caused-Himself-to-sit), like to a son of a man. We are reminded of Ezekiel i. 26, And on the likeness of the throne a likeness as the appearance of a man upon it from above. The Lord is so named also on three occasions, and one of them is by the apostle John. John v. 27, And He (the Father) gave authority to Him, also, to do judgment, because He is a son of a man. Heb. ii. 6, quoting Ps. viii. 4,

Ch. i. 9-20.

What-thing is a man that Thou-mayest-be-mindful of him, or a son of a man that Thou mayest look upon him? In every other place, and there are seventy-eight, we read the Son of the Man, and the words always designate the Lord Jesus. Once the apostle Paul speaks of the sons of the men, Eph. iii. 5, in the sense of mankind, or the sons of mankind. The transformation on the mount was a glimpse of the glory.

THE KEYS OF THE DEATH AND THE GRAVE are words not found in connection again, though they are found separately. The key of the abyss is mentioned twice, ix. 1 and xx. 1. And the Lord speaks of Himself to the assembly in Philadelphia as the *One* having the key of the David, the *One* opening and no one shall shut, &c. To whomsoever the Lord may give the keys, the authority rests with Him. He can consign to the death and the grave; and He can deliver from them—Nay, not only He can, but He does. The death is evidently the sentence passed upon the sin, Rom. v. 12. It is the first death, ii. 11. Let us now carefully study THE GRAVE. The Greek word *Hades* and the Hebrew *Sh'ōhl*, strictly represent each other. *Hades* is translated in the A. V. “hell” ten times out of eleven. For instance, Acts ii. 27 and 31, Because Thou-wilt not-purposely-leave My soul unto the grave, neither wilt Thou give Thine Holy *One* to see corruption. These words were spoken of the Anointed *One* by David, and plainly refer to the place of sepulture. *Sh'ōhl* is used sixty five times in the O. T., and is correctly translated ‘grave’ thirty-three times, either in

Ch. i. 9-20.

the text or in the margin. It is incorrectly translated 'hell' thirty-one times. It is translated 'pit' three times. There is no other word translated 'hell' in the O. T.; therefore we should always read GRAVE for "hell," without exception.

Nevertheless the grave, as a parable, represents the place of the sinful soul, exactly as the heavens, into which we look, represent the place of happiness of the righteous. (In the N. T., *gēenna*, "hell," is found twelve times; and cast-down-to-tartarus, once, 2 Pet. ii. 4.) Deut. xxxii. 22, For a fire hath been kindled in Mine anger, and it burneth unto the lowest grave. Hosea xiii. 14, From the hand of the grave I do ransom them, From death I redeem them, Where is thy plague, O death? Where is thy destruction, O grave?

Christ is HAVING THE KEYS! There would be no use for keys, if none were locked in and none were unlocked. In 1 Pet. iii. 19-20, there is no difficulty, if we simply receive and believe the statement that Christ, in the strength of the Spirit, having gone away after His sufferings, heralded to the spirits in durance (20) having distrusted once, when the long-suffering of the God was expecting-patiently (*apexedecheto*, was-waiting-from-out-of *long suffering-from day to day*) in Noah's days, &c. And 1, iv. 6, For unto this also it was evangelized to dead *ones*, in-order that they shall-have-been-judged, indeed, according to men in flesh, but may-be-alive, according-to God in Spirit. The apostle Paul tells us that David in Ps. lxviii. 18, records this glory of Christ. Eph. iv. 8-10, Wherefore he is saying, Having-come-up into a height,

Ch. i. 9-20.

He took-by-a-spear that taken-by-a-spear (*aichmē*, sharp-point), and gave presents to the men. (9) But the *fact*, He-went-up, what is it if not that also He went-down into the lower *parts* of the land? (10) The *One* having-gone-down is He Himself also, the *One* having-come-up over-above all the heavens, in-order-that He-shall-have-filled, the all-things. Here again we are sent back to Nazareth, and Isaiah, as Jesus reads, Luke iv. 18, Lord's Spirit *is* upon Me, on-account-of which He anointed Me . . . to herald letting-go to *ones* taken-by-a spear . . . to send-forth in letting-go *ones* having been bruized, &c.

Ought we not to take this key, and open all the precious promises to bring back ; to turn away ; to bring again the captivity of Jacob and Israel ; of Elam, of Moab and Ammon ; of Egypt and Samaria, and of Sodom, and that not last? 'Captivity' is the noun feminine, corresponding with the participle translated by our Lord, taken-by-a-spear.

The explanation of THE MYSTERY OF THE SEVEN STARS . . . AND OF THE SEVEN CANDLESTICKS, is the first instance, out of many, which ought to make the interpretation of this book easy. These words also give us the key to the meaning of much in the tabernacle and temple of old, which were "patterns" or undershowings (*hupodeigmata*) of the *things* in the heavens, Heb. ix. 23.

THE SEVEN STARS ARE MESSENGERS OF THE SEVEN ASSEMBLIES, AND THE SEVEN CANDLESTICKS ARE THE SEVEN ASSEMBLIES. These messengers, then, according to the explanation given, p. 6, must be men, officers of the assemblies.

Ch. i. 9-20.

Stars also represent heavenly messengers, and redeemed spirits. And the Lord Himself says, xxii. 16, I am . . . the bright and morning star.

In the tabernacle the candlestick with its seven lamps, was made to represent an olive tree, Ex. xxv. 31, *ad finem*. In Solomon's temple there were ten candlesticks, 1 Kings vii. 49. All were made according to the pattern David had by the Spirit, 1 Chron, xxviii. 12 and 19. The ten candlesticks were taken by Nebuchadnezzar, Jer. lii. 19; and probably restored by Artaxerxes, Ezra vii. 19. It was during the return from the captivity that Zechariah saw the vision of the candlestick and the olive trees recorded by him in chap. iv., and explained in this book, chap. xi. The good olive tree represents God's people, Rom. xi. And the lamps are to be kept burning! The burning bush included both figures; and, the first of symbols, represents the circulation of force, one of the last great discoveries of science. In all nature we see the Divine idea of the spiritual. And the very figures and poetry of the Scriptures, so harmonious and uniform throughout, reveal the Divine dictation.

CHAPTER VI.

THE LETTER OF CHRIST AND HIS SPIRIT TO THE ASSEMBLY IN EPHESUS, AND TO THE CONQUERING ONE.

Ch. ii. 1-7. To the messenger of the assembly in Ephesus write-at-once : These things is-saying the *One* holding the seven stars in His right hand, the *One* walking in midst of the seven candlesticks, the golden. (2) I know thy works and thy labour and thy patience, and that thou-art not-able to bear the bad *ones*, and didst try the *ones* saying themselves to be apostles, and they are not, and didst-find them false : (3) and thou-art-having patience and didst-bear on-account-of My name, and didst not toil (*i.e.* become weary). (4) Howbeit I have against thee, that thou-hast-let-go thy love, the first. (5) Remember, therefore, whence thou-hast-fallen and repent, and do the first works ; but, if not, I am coming to thee and will-remove thy candlestick from-out-of her place, if-so-be thou-shalt not-have-repent. (6) Howbeit this thou hast that thou-art-hating the deeds of the Nicolaitees, which I also-am-hating. (7) The *one* having an ear let-him-hear what the Spirit is-saying to the assemblies. To

Ch. ii. 1-7.

the *one* conquering I-will-give to-him to eat from-out-of the tree (the¹ wood) of the life, which is in the paradise of My God.

The Lord Jesus Christ addresses each assembly, and concludes by calling upon every one who has an ear to hear the messages of the Holy Spirit to the conquering ones of all the assemblies. When on earth the Saviour often said, Who hath ears to hear, &c. Matt. xiii. 9-12, (11) . . . To you it-is-being-given to know the mysteries of the kingdom of the heavens, but to those-there it-is not-being-given. The paradox is still true. (12) . . . But whoever is not-having even what he-is-having shall-be-taken-up from him. (See Preface.) The law of release, when the ear was bored with an awl to the door post, Ex. xxi. 1-6 and Ps. xl. 6, illustrates this teaching.

In the words of Christ, everything that can be said in the favour of the Ephesian believers is said. REPENT AND DO THE FIRST WORKS. Loving obedience is the beginning and end of the spiritual life, the same now as in the days of Moses. Deut. vi. 4, 5, Hear, O Israel, Jehovah, Gods, (*Elōh-heem*, plural) is one Jehovah; (5) and thou hast loved Jehovah, Gods, with all thy heart, and with all thy soul, and with all thy might. *Elōh-heem* the plural of *Elōh āh*, is written about two thousand three hundred and fifty times in the O. T. *Elōh āh*, is found fifty-six times. *Jehovah*, *Elōh-heem* in the O. T., have never any personal pronoun added; they occur together about fifteen hundred times.

Ch. ii. 1-7.

THE DEEDS OF THE NICOLAITEES were probably the same as, or similar to, the fruits of the doctrine of Balaam. Therefore any notice of them may be referred to the message to the assembly in Pergamos, p. 44. The trying of *THE ones CALLING THEMSELVES APOSTLES* requires attention. Heb. iii. 1, Christ Jesus *is* the apostle and High Priest of our confession. 1 Cor. xii. 28, And whom, indeed, the God assigned in the assembly, first apostles, second prophets, &c. 2 Cor. viii. 23, . . . Titus, a sharer of me, and co-worker unto you, or brethren of us, apostles of assemblies, Christ's glory. 2 Cor. xi. 5-15, Paul, an apostle, refused any remuneration from the Corinthians because of false apostles, deceitful workers, transforming themselves into apostles of Christ. And 2 xii. 11-13, For, he says, I lacked nothing of the *ones* pre-eminently apostles, if also I am nothing. Gal. i. 1, Paul, an apostle, not from men, neither by means of man, howbeit by means of Jesus Christ, and of God, Father, the *One* raising-up Him from out of dead *ones*. By these signs are not we also required to try *men* calling themselves apostles?

The words *THY LOVE* are only found once more in this book, *v. 19*, of this chapter, in the message to the assembly in Thyatira. *THY LOVE, THE FIRST*, are words not found again in any book of the N. T.; but in Jer. ii. 2, we read, Thus saith Jehovah, I have remembered for thee the kindness of thy youth, the love of thine espousals, &c. *vv. 1-13*. And in this book, the consequences of the increasing luke-warmness and unfaithfulness of the bride of Christ are fully set forth, as in almost all the prophets of the O. T.

Ch. ii. 1-7.

The Lord and John the Baptist, used the figure of espousals, Matt. ix. 14, 15 and John iii. 28, 29; and the apostle Paul does so likewise, Rom. vii. 1-4, and Eph. v. 22, *ad finem*.

The promise is TO THE CONQUERING *one*, and it is no less than that of PARADISE Restored! The Bible begins with the creation and fall of the first Adam. It ends in the re-generation by the second Adam the Lord from heaven!

The word PARADISE does not occur again in this book, but A TREE (*or* A WOOD) OF LIFE is mentioned in the last chapter, so that Revelation may be said to begin and end with Paradise. Indeed if Revelation be a light to the nations perfected at death, then Paradise and Revelation are almost synonymous. Paradise is the promise of Revelation, and Revelation is the light of Paradise. And we shall find that in the heavenly Paradise there is a temple as well as a garden. We find the word Paradise three times in the N. T.: in the text before us, once in the Gospels, and once in the Epistles—Luke xxiii. 43, And He (the Jesus) said to him (one of the malefactors crucified with Him), Verily, I am saying to thee, To-day shalt thou be with Me in Paradise. 1 Cor. xii. 4, has been quoted, p. 3. PARADISE (*Par-dēs*) is found three times also in the O. T., but it is translated once “forest” and twice “orchard.” Nehemiah, ii. 8, asked Artexerxes for a letter unto Asaph, the keeper of the king’s paradise (“forest”), that he might give timber for the palace and house and walls of Jerusalem. Eccles. ii. 5, The Preacher, the son of David, writes, I made me gardens and paradises (“orchards”), and I planted trees

Ch. ii. 1-7.

in them of all fruits. Sol. Song, iv. 13, Thy plants are a paradise ("orchard") of pomegranates, with pleasant fruits, camphire, with spikenard. May we not conclude that Paradise is the spiritual rest and enjoyment of which the garden of Eden was the allegorical figure? We also learn that the Spirit of Jesus was in Paradise, as indeed it is omnipresent, whilst His body lay dead in the tomb, and His soul, having gone away, heralded to the spirits in dur-
ance, 1 Pet. iii. 19. Also, that Paradise is in the third heaven. This is amongst the nebulae, for the birds of the heaven ("sky") occupy the first heaven; the suns, forming the milky way, the second; whilst the Lord came-up over-
above all the heavens, Eph. iv. 10. Also, that all primeval forests and all cultivated parks and gardens and orchards are metaphors which should continually remind us of the state of the redeemed, who are the keepers of the garden!

No one has ever doubted the identity of the Garden of Eden with Paradise. Gen. ii. 8-14, And Jehovah, Gods, is planting a garden eastward in Eden, with the tree of life and the tree of knowledge of good and evil; a garden of great extent, abounding in all useful animals, in gold and in precious stones, and watered by a river which divided into four heads. Gen. xiii. 10, Sodom and Gomorrah were as the garden of Jehovah; and they shall return to their former estate, Ezek. xvi. 53-5. The valley of the son of Hinnom was the king's garden in the time of Ahaz, who "burnt incense" there, and "burnt his children in the fire," accord-
ing to the abominations of the nations, 2 Chron. xxviii. 3.

Ch. ii. 1-7.

Therefore Josiah, one hundred and seventeen years after, defiled *Topheth*, that is in the valley of the children of Hinnom, 2 Kings xxiii. 10; and *Ge-enna* became the burying place of Jerusalem, where the worm ceased not to feed upon the portion of the "carcasses" which the continual fires had not consumed, Isa. lxvi. 24. Nevertheless the promise has gone forth, Jer. xxxi. 40, And all the valley of the carcases, and of the ashes, And all the fields, unto the brook Kidron, Unto the corner of the horse-gate eastward Are holy to Jehovah, it is not plucked-up, nor is it thrown down, any more to the age.

The earth was as the Garden of Eden, and it shall be so again spiritually. Ezek. xxviii. 13-5, In Eden the garden of Gods (*Elōh-heem*) thou (Tyre) hast been, Every precious stone thy covering, &c. And xxxi. 8, 9, Cedars have not hid him (Asshur) in the garden of Gods, Firs have not been unto his boughs, and chesnut-trees have not been as his branches, No tree in the garden of Gods hath been like unto him in his beauty, (9) Fair I have made him in the multitude of his shoots, And envy him do all trees of Eden, that *are* in the garden of Gods. (18) Unto whom hast thou (Pharaoh, king of Egypt) been thus like, in honour and in greatness among the trees of Eden? And thou hast been brought down with the trees of Eden, Unto the earth—the lower part. Again xxxvi. 22, *ad finem.* (36) And known have the nations . . . That I Jehovah have built the thrown down, I have planted the desolated, &c. Is. li. 3, For Jehovah hath comforted Zion . . . And He setteth her

Ch. ii. 1-7.

wilderness as Eden, and her desert as a garden of Jehovah, &c. Also xix. 23-5. . . . Happy is My people—Egypt, and the work of My hands—Asshur, and Mine inheritance—IIsrael. All the nations are to be saved before Israel! (24) In that day is Israel third, After Egypt, and after Asshur, &c. Ezek. xvi. 53 and 55. . . . I have turned back . . . the captivity of Sodom and of Samaria and the captivity of thy captives. Rom. xi. 25-6, For I-do not-will you not to know this mystery, brethren, in-order-that ye-may not-be mindful for yourselves, that hardness from a portion (*i.e.* share) is-become to the Israel until where (until *a time* wherein) the fulness of the nations shall-have-come-in, (26) and thus all Israel shall-be-saved, &c.

THE WOOD OF THE LIFE is promised, and a threatening of a portion in it being taken away, held out in the last chapter, *vv.* 14 and 19. A literal translation requires the alteration from “the tree of life,” because there is a word, *dendron*, always and correctly translated “tree” in the A. V. And the strict meaning of *xulon* is wood. 1 Peter ii. 24, Christ Himself bore-up our sins in His body upon the wood, in-order-that-we may live, &c. The cross is the wood of the life to us. The budding of Aaron's rod (*mat-teh*) is an instance of wood that was dead becoming a wood of life, or living wood, Num. xvii. *Gehtz*, the corresponding word in Hebrew, is translated “the tree” of life, “trees,” “wood” for carving, any vessel “of wood,” the “wood” of the burnt sacrifice, “timber,” “sticks,” “staves,” “staff,” “helve,” “stalks,” “gallows,” “stocks,” and workers in

Ch. ii. 1-7.

wood are "carpenters." *Xulon* is translated "staves," "stocks," "wood" for building, vessels of "wood." "Tree" or "trees" in these places would be more unsuitable than wood or woods. In Proverbs "wisdom," "the fruit of the righteous," "the coming of desire after long deferred hope," and "a wholesome tongue," are called living wood, or a wood of life.

CHAPTER VII.

THE LETTER DICTATED TO THE ASSEMBLY IN SMYRNA.

Ch. ii. 8—11. And to the messenger of the assembly in Smyrna write-at-once. These-things-here is-saying the First and the Last, Who became dead and lived. (9) I know thy oppression and thy poverty, howbeit thou-art rich ; and the evil-speaking (*blasphēmia*) from-out-of the *ones* saying themselves to be Jews, and they are not, howbeit they are a synagogue (or gathering), of the Satan. (10) Fear nothing, what-things thou art about to suffer ; behold in-due-course the adversary is-about to cast *some* from-out-of you into durance, in-order-that ye-shall-have-been tried, and ye-shall-have oppression of ten days. Become-thou faithful until death and I-will-give to-thee the crown of the life. (11) The *one* having an ear, let-him-hear what the Spirit is-saying to the assemblies. The *one* conquering shall not-have-been-injured from-out-of the death, the second.

Smyrna continues to be one of the most considerable cities of Asia Minor, but how changed the assembly ! The Lord, the Spirit, names Himself **THE FIRST AND THE**

Ch. ii. 8-11.

LAST, *i.e.* the *One* from the ages of the ages to the ages of the ages. WHO BECAME DEAD AND LIVED, *i.e.*, He who having-been-put-to-death in-flesh, but having-been-made-alive in-Spirit, 1 Pet. iii. 18; the *One* alone having deathlessness, 1 Tim. vi. 16; Who came to give His soul a ransom instead-of many *souls*, Matt. xxi. 28. I KNOW THY POVERTY, YET THOU ART RICH! in faith and spiritual gifts. James ii. 5, Did not God choose-out-for-Himself the poor of the world, rich in faith, &c.? 2 Cor. vi. 10, As poor but making many rich. And viii. 1-9. (2) In much proof of oppression the super-abundance of the joy of the assemblies of Macedonia, and the poverty down-to deepness superabounded unto the riches of their singlemindedness; . . . (9) For ye know the grace of our Lord Jesus Christ, that on-account of you He assumed poverty, being rich. The assembly in Laodicea were the opposite, poor in grace though rich in earthly goods, iii. 14-18.

THE BLASPHEMY OF THE *ones* SAYING THEMSELVES TO BE JEWS. The metaphor of riches and poverty should prepare us for further figurative teaching. Probably those who called themselves Jews were really Jews according-to flesh, whilst the assembly was composed of men of other nations according-to flesh.

We are here taught, for the first time in this book, that the Jews of old are a figure; we shall find they are an allegory of the Jews that are born from above, *i.e.*, the spiritual Jews. Almost identical language is addressed to the assembly in Philadelphia, iii. 9. And the Philadelphians were perfect, as the assembly in Smyrna; the only two per-

Ch. ii. 8-11.

fect assemblies! The Lord and the Spirit teach us that God's sons and people are those who believe the good news of the kingdom. John viii. 33-44, . . . (37) I know that ye are a seed of Abraham, &c. (44) You are from-out-of the father (of) the adversary, and the longings of your father ye will to do, &c. Rom. ii. 25, *ad finem*, . . . (28) For not the *one* manifestly (in-the-manifest) is a Jew. (29) Howbeit the *one* hidddenly (in-the-hidden) is a Jew, and circumcision is of-heart in Spirit not (in) letter, of whom the praise is not from-out-of men, howbeit *it is* from-out-of the God. Gal. iii. 27, *ad finem*, For as-many-as were purified into Christ (Anointed) did-clothe-yourselves-in Christ. (28) There-is not-in *Him* Jew neither Greek, there-is not-in *Him* bond nor free, there-is not-in *Him* male and female ; for all ye are one in Christ Jesus. (29) But if ye *are* of Christ, then ye-are a seed of the Abraham, and heirs according-to promise. ¹ Pet. ii. 9, 10, But ye *are* a chosen family-stem (stock) a royal priesthood, a holy nation, a people unto purchase, . . . (10) who once not a people, but now *are* a people of God, the *ones* not being-shown mercy, but now having-been-shown-mercy.

This teaching in openness (see Preface) is no parable, but is the master-key of the house of David, iii. 7, which turns easily in the most complex prophetical lock. Take one apparent contradiction, one paradox. It is a crucial test.

Hosea i. 4, *ad finem*, . . . Call his name Jezreel, for yet a little and little, I have charged the blood of Jezreel on the house of Jehu, and have caused to cease the kingdom of the house

Ch. ii. 8-11.

of Israel, &c. (6) . . . Call her name Lo-Ruhamah, for I add no more to pity the house of Israel, for I do utterly take them away, &c. (9) . . . Call his name Lo-ammi, for ye are not my people, and I am not for you; (10) and the number of the sons of Israel hath been as the sand of the sea, that is not measured nor numbered, and it hath come to pass in the place where it is said to them, Sons of the living God; (11) and gathered have been the sons of Judah, and the sons of Israel together, and they have appointed to themselves one head, and have gone up from the land, for great is the day of Jezreel.

For Jews according-to flesh to call themselves Jews according-to promise or Spirit is, then, to speak blasphemy. And is it not, also, similar and greater blasphemy to call ourselves Christians, whilst our hearts are far from Him? Blasphemy is speaking ill, or injuriously, from *blas*, blame, or *blesser*, to injure or wound. Zech. xiii. 5, And one hath said unto Him, What are these wounds in Thy hands? And He hath said, Because I was smitten at home by my lovers.

The sentence, **THEY ARE A SYNAGOGUE OF THE SATAN**, is a terrible one. The article makes the name a proper one, besides *Satan* is Hebrew and not translated. When the Satan is addressed by our Lord in the vocative, there is no article, but in all other places, and there are thirty, where the name is not translated the article is used. The personality of the Satan is clearly taught in these passages—and hardly less clearly where we read the devil, as we do in

Ch. ii. 8-11.

another thirty-four instances, where the name is translated into Greek. In all these we also should translate the name and read adversary. The plural is translated twice "false-accusers" and once "slanderers." The messengers of the Satan are never called devils, but demons and demonions. In this book the Satan is eleven times named the dragon, and is likened to a dragon, and four times he is named the serpent. In the O. T. the Satan, a proper name, is used four times, Job i. 6 and 12; ii. 1; and Zech. iii. 1. Without the article, satan, signifying an adversary, is found twenty times. The messenger of Jehovah says to Balaam, Lo, I . . . I have come out as an adversary, &c., Num. xxii. 32. Twice the Satan is called the one trying, "the tempter," and his work is declared to be to try the people of Christ and the dwellers upon earth, iii. 10.

The Lord foretold His own sufferings and those of His disciples, and here He speaks to the disciples in Smyrna that they should not be offended. The OPPRESSION and the DURANCE by which they are to be TRIED is the work of THE ADVERSARY, intimating his great authority.

THE TEN DAYS' OPPRESSION took place in the ten years persecution by Domitian, the last of the twelve Cæsars. Fleming, who wrote on the Papacy in 1701, points out that Antipas had already been killed, *v.* 13; and therefore the date of the book must be fixed somewhere in the first five years of Domitian's reign, *viz.*, between 81 and 86 A.D. If so, it follows that the book was written after the destruction of Jerusalem.

Ch. ii. 8-11.

We have also here our first lesson in prophetical days. Fleming enters upon this subject, likewise, with great clearness and convincing evidence. The days, months and seasons, mentioned in this book, he argues, must be considered as prophetical days, months and seasons. And we have the same period given in seasons, as a season, seasons and half a season; and in months, forty and two months; and in days, twelve hundred and sixty, in order to remind us that, when the apostle wrote, though the Julian reckoning had commenced 45 B.C., he yet continued to use the old reckoning, in harmony with the prophets. H. Grattan Guinness on The Approaching End of the Age, p. 131, quotes from P. H. Gosse twenty six presentist authors who all agree that a day is a symbol of a year, but Fleming is not included. The passages, therefore, which prove this, Num. xiv. 34; Ezek. iv. 6; and Luke xiii. 32, need not be quoted at length. "But (as Fleming adds) the most remarkable place to our purpose is the famous prophecy of Daniel's seventy weeks, or four hundred and ninety days, chap. ix. 24, reaching down from the edict of Artaxerxes Longimanus, in his twentieth year, Neh. iv. 10, to our Saviour's suffering at Jerusalem; which was exactly four hundred and ninety prophetical years, not Julian ones." *Idem* p. 39.

From the chronologies of Usher and Hales we find that the decree of Artaxerxes was made in the year 457 B.C., Ezra vii. 13-26. Prideaux adds to 457 the date of the crucifixion, 33 A.D., and thus obtains the exact number of 490 years. Seventy eight of these years were Julian, and there-

Ch. ii. 8-11.

fore equal to seventy nine years and one month of prophetical time. The elaborate tables of Mr. Guinness divide the same period into 500 lunar years, p. 588.

We may take the special and the general message together.

The FAITHFUL shall have THE CROWN OF THE LIFE ; and THE CONQUERING *one* shall not be injured by THE DEATH, THE SECOND. In xvii. 14, the full title of the victors is given, viz.: called, chosen and faithful, names which furnish the life-history of the bondmen who shall be appointed over many things, Matt. xxv. 21. THE CROWN is only promised once more to the assemblies, and that is to the Philadelphians. The apostles Paul and Peter and James unite in setting-forth this crown, 1 Cor. ix. 24 *ad finem*; 2 Tim. iv. 8; 1 Pet. v. 4; and James i. 12. It is THE CROWN OF THE LIFE, the highest glory of THE LIFE. What is THE LIFE, and what is THE DEATH, THE SECOND? Clearly new life and the life in the next age, and in the ages of ages, is meant; but what are the two deaths? The first death has passed upon all men, for all have sinned. The second death, then, must be death in the next age, which cannot injure those who possess the life now in this age. John v. 24, 25, Amen, Amen, I say to you that the *one* hearing My word, and trusting to the *One* having-sent Me, is-having agelasting life, and is not-coming into judgment; howbeit he-hath-removed from-out-of the death into the life. (25) Amen, Amen, I say to you that an hour is coming, and now is, when the dead shall-be-hearing-for-themselves the voice of the Son of the God, and the *ones* hearing shall live.

Ch. ii. 8-11.

2 Cor. ii. 15, 16, Because we are an acceptable-odour of Christ to the God in the *ones* being-saved and in the *ones* being lost-from *Him*. To those indeed an odour from-out-of life into life; and who is good-enough towards these-things. These words seem to imply that only those who have heard the gospel, and rejected it, can suffer the second death. Those only can die a second time who have lived a second time; but, in one important sense, in Christ and by the conviction of the Holy Spirit, all are made alive a second time. The second death is mentioned three times again. xx. 6, . . . Upon those (who have a portion in the first resurrection) the second death is not-having authority. xx. 14 and 15, And the death and the grave were being cast into the lake of the fire. This is the death, the second. xxi. 8, But to the fearful and unbelieving and *the ones* having-defiled-themselves, . . . their portion *is* in the lake, the *one* being-on-fire in fire and sulphur, which is the death, the second.

May we not conclude, without controversy, that the second death is the last and most terrible punishment revealed?

CHAPTER VIII.

THE LETTER TO THE ASSEMBLY IN PERGAMOS.

Ch. ii. 12-17. And to the messenger of the assembly in Pergamos write-at-once. These things is-saying the *One* having the dart, the two-edged, the sharp. (13) I know in-what-place thou-art-inhabiting, where the throne of the Satan *is* ; and thou-art-laying-hold-of My name, and didst not-renounce (deny-for-thyself) My faith, in the days in-which Antipas, My witness, the faithful, was killed in-presence-with you, where the Satan is-inhabiting. (14) Howbeit I am-having a few-things against thee ; thou-art-having there *ones* laying-hold-of the doctrine of Balaam, who taught the Balac to cast an offence in-the-sight-of the sons of the Israel, and to eat idol-sacrifices, and to commit fornication. (15) Thus thou art having thou also *ones* laying-hold-of Nicolaitees' doctrine likewise. (16) Repent-at-once, therefore ; but if not, I am-coming to thee quickly, and will war along-with them in the dart of My mouth. (17) The *one* having an ear, let him hear what the Spirit is-saying to the assemblies. To the *one* conquering I will-give to him of the manna

Ch. ii. 12-17.

(of) the *one* having-been-hidden, and I-will-give to him a white voting-pebble, and upon the voting-pebble a new name having-been-written which no-one is knowing except (if not) the *one* receiving *it*.

Pergamos was the most splendid and the richest city in Asia, and it was also a sacred city. Jupiter was said to have been born there. The great glory of the city was a grove called the Nicephorium, in which were the temples of Jupiter, Athenè, Apollo, Cœsculapius, Dionysius, and Aphroditè, the last being the most elaborate. The inhabitants were called *neōkōroi*, *i.e.* superintendents of temples. The emblem of Cœsculapius is a serpent, and he was called *sōter*, saviour. All these facts explain the words, THE THRONE OF THE SATAN, and WHERE THE SATAN IS INHABITING.

The martyrdom of Antipas fixes the date of the Apocalypse, as we have already seen, p. 40. The discussion of THE DEEDS OF THE NICOLAITEES was deferred to this place, from p. 30. The words *THUS* and *LIKEWISE* favour the opinion that the doctrines and deeds of the followers of Balaam and of Nicolas were much the same. They were indeed those of Jezebel, mentioned in v. 20 of this chapter.

The Nicolaitai claimed Nicolas, one of the first seven deacons, Acts vi. 5, as their head, but there is no certain evidence that they had any right to do so. Many compare the etymologies of the two words Nicolas and Balaam. The one in Greek and the other in Hebrew, signify alike literally

Ch. ii. 12-17.

a devourer or conqueror of the people. That, though Balaam and Jezebel are Scripture characters, their names are used representatively, *i.e.*, allegorically, there can be little doubt. When we read carefully the history of Balaam's sin in Numbers, chapters xxii. to xxv. and xxxi. 16, we see how he was gradually led from one act of disobedience to another. First, he ought not to have listened to any request to curse (to speak-ill-of) Israel, or have asked the elders of Moab and Midian to lodge with him; perhaps he might have thought it only courteous thus to entertain them, and that they would be less offended if he did not decide at once. Any way the command of God was definite, Thou dost not go with them, xxii. 12. Happy would Balaam have been had he simply and at once obeyed! He did obey in one sense, for a time, but his words intimated that he had asked leave from Jehovah to go, and could not obtain it. On the visit of the second and more honourable deputation, Balaam sought to hear what Jehovah would say more, and that word was, Rise, go with them, xxii. 20. Thus he obtained leave, but God's anger was burning, v. 23. He may have satisfied his own mind that he was going at God's command, but God was letting him have his own way, and that was God's judgment! No greater calamity can come upon any of God's servants than a sentence such as, Ephraim is joined to idols: let him alone, Hosea iv. 17. Again, when he confessed his sin to the angel, instead of going back at once, he said, If evil in thine eyes, I turn back by myself, xxii. 34. And so on till the matter of Peor, when Balaam tempted Israel to

Ch. ii. 12-17.

sin, in order to bring guilt upon them ; at the same time, very probably, expressing great sorrow for their weakness and punishment.

The circumstances of the Nicolaitees were very much like those of Balaam. As we have seen, all the inhabitants of Pergamos were in some sort priests of the temples, and their rights of citizenship depended on their maintaining the idolatrous worship of the temples. Those converts who refused all association with the temples subjected themselves thereby at once to loss and persecution. But why be so particular ? some may have said, You may go to the temples and join in the feasts "as a matter of form" ; you need not go to the extremes practised in the temples of Dionysius and Aphroditè. And so many converts remained secret disciples through fear ; failed to honour their Lord ; went into the way of temptation ; and, shorn of strength, too often fell into the oblivion of intoxication and sin. These falls repeated, we can well understand, came to be in some unblushingly confessed and even defended.

Such is sin in its commencement and its progress, like the letting out of water. The apostle teaches that an idol is nothing in the world, nor that which is offered to idols, and that he who has this knowledge might even sit at meat in an idol's temple, were he alone concerned ; but that when by so doing he emboldens his weak brother to do the same and defile his weak conscience, then he who has knowledge sins against the brethren and sins against Christ, 1 Cor. viii. and x. 19, *ad finem*. Is not the practice of conformity, "merely

Ch. ii. 12-17.

as a matter of form," with what we know to be wrong, or to tend to wrong in others, for the sake of peace or of retaining our position in society, or of avoiding persecution, or any other plea, the first stage of the doctrine of Balaam and the Nicolaitees? The apostles Peter and Jude refer at length to the sin of Balaam as that of those who once knew the way of righteousness, and still feasted with the saints, 2 Peter ii. 10, *ad finem* and Jude 8-19. The early assemblies of Christians had to decide how far they should break off from Jewish ritual on the one side, and from idolatrous ceremonies on the other. The discussion of their position by the assembly in Jerusalem is given at length in Acts xv. 1-31.

The need of such repeated admonitions and warnings may seem strange to many at first, but when we understand that the outward transgression is the representation and parable of the spiritual transgression, which has been and is the great stumbling block ("offence") of Christ's people, the difficulty ceases, and the urgent practical necessity of the enforcement of such admonitions, line upon line, and precept upon precept, becomes apparent. The prophets abound in the use of the same figurative language, of which Hosea i. and ii.; Jeremiah iii.; and Ezekiel xvi., may serve as examples. In the New Testament, Eph. v. 22, *ad finem*, and Rom. vii. 1-6, may suffice. To warn God's people against the grand artifice of the Adversary, the devourer of souls, in tempting them to be unfaithful as the Bride of Christ, is one great object for which the apostle John was inspired to write the Apocalypse. See xvii. and xix. 7, 8.

Ch. ii. 12-17.

The allegory of Jezebel in the next message, that to Thyateira, will now be quite plain. Let us REPENT-AT-ONCE, *i.e.* let us change our minds, with respect to this spiritually besetting sin, else the word of God's mouth will become THE DART, His weapon of war against us! The rewards promised TO THE CONQUERING *one*, THE HIDDEN MANNA, and A WHITE VOTING-PEBBLE, are to be given in the next age. The manna is the spiritual manna that has been hidden. The children of Israel asked, What is it? and at length loathed it, little discerning the Lord's body. What this food of heaven will be is still hidden, but are we not taught here that in Paradise we shall see still more meaning in the history of the manna? If so, shall we not read over again that history, "with ever fresh delight"? The VOTING-PEBBLE and the NEW NAME point to individual forgiveness and security and citizenship. Kitto states that around Pergamos the ground is still covered with a large number of white stones. At Athens the judges placed either white stones of acquittal in a brazen vessel, or black balls of condemnation in a wooden one.

CHAPTER IX.

THE LETTER TO THE MESSENGER OF THE ASSEMBLY IN THYATEIRA.

Ch. ii. 18, *ad finem*. And to the messenger of the assembly in Thyateira write-at-once. These-things is-saying the Son of the God, the *One* having His eyes as a flame of fire, and His feet like to shining-brass, (19) I know thy works and thy love and faith and service and patience and thy works, the last more than the (of the) first. (20) Howbeit I-am-having against thee that thou-art-letting-go thy wife Jezebel, the one saying herself *to be* a prophetess and is-teaching and making-to-err My bondmen to commit fornication and to eat idol-sacrifices. (21) And I gave to her time in-order-that she shall-have-repented, and she-is-willing, *i.e.* she wills, not to repent-at-once from-out-of her fornication. (22) Behold I-am-casting her into a bed, and the ones committing-adultery along-with her into great oppression, if they-shall not have-repented from-out-of their works. (23) And her children I will-kill in death, and all the assemblies shall know that I even I am the *One* searching reins and hearts, and I-will-give to you each-one-according-

Ch. ii. 18.

to your works. (24) But to you I-am-saying, to the others the *ones* in Thyateira, as-many-as are not having this doctrine, whoever did not know the depths of the Satan, as they-are-saying, I-will-not-cast upon you another weight ; (25) besides (but) what ye-are-having lay-hold-of-at-once until when-ever (where-ever) I-shall-have-come. (26) And the *one* conquering and the *one* keeping until an end My works, I will give to him authority upon the nations, (27) and he shall tend them with (in) an iron staff, as the vessels, the earthenware *ones*, are-rubbed-together, as I-also have-received off My Father, (28) and I-will-give to him the star, the morning *one*. (29) The *one* having an ear let-him-hear-at-once what the Spirit is-saying to the assemblies.

Thyateira was a Macedonian colony, one of whose chief trades was purple-dying. Apollo, or Baal, the sun-god, was the principal deity of the city. It is possible the Lord may have directed His servant to allude to this worship in the words, The One having His eyes as a flame of fire and His feet like to shining-brass (*chalkolibano*). When this word, *chalkolibanos*, is employed in the first chapter, v. 15, there is added, as having-been-burnt in a furnace. The word is a compound of two,—brass and either shining or frankincense ; therefore to make sense, we prefer shining (not forgetting that Alford says it is a word of unknown meaning). A flame of fire, and brass heated to a white heat, immeasurably

Ch. ii. 18.

exceed, even in a physical material sense, any possible permanent representation of the sun. In Is. xliv. 8, 9, Jehovah condescends to contrast Himself with a graven image !

How graciously the Lord says all that can be said, whilst He singles out the sin, and condemns its permission ! What has already been said on spiritual fornication, p. 45-8, prepares us to understand Jezebel as a representative name, however real the individual may have been. The reading is thy wife, but she is also the *one* calling herself a prophetess ; therefore she was one of the women of the assembly, as there is only one word in Greek for woman and for wife. The name signifies purity, but the Lord is the *One* searching reins and hearts. Reins is an old English word for kidneys, and there can be little doubt that by reins and hearts, the appetites and affections are represented. The teaching of Jezebel is identical with that of Balaam and Nicolas, probably. Their's was the outward sin, our's is the inward unfaithfulness of the heart to Christ. Are we not taught, as in Balaam's case, to turn to the history of Jezebel, the wife of Ahab, and to study it as an allegory ?

God commanded His people not to make marriages or alliances with the seven nations He had caused them to cast out, Deut. vii. 3. They should have utterly destroyed them. And yet we read of Ahab, 1 Kings xvi. 31-3, And it cometh to pass . . . hath it been light his walking in the sins of Jereboam son of Nebat ? . . . then he taketh a wife, Jezebel daughter of Ethbaal king of the Sidonians, and goeth and serveth Baal, and boweth himself to it, (32) and raiseth up

Ch. ii. 18.

an altar for Baal &c. (33) . . . so as to provoke Jehovah, God of Israel, above all the kings of Israel who have been before him.

Jehosaphat erred greatly in making a league with Ahab against the king of Syria, and barely escaped with his life from the battle. Jezebel slew the prophets of Jehovah and established her own. She caused Ahab to destroy Naboth and take possession of his vineyard in Jezreel, where she herself was slain, 2 Kings ix. 31, *ad finem*. We have seen how Hosea uses Jezreel as an allegory, p. 38-9. If believers are the spiritual Israel, why should not Jezebel represent the unfaithful wife who is making so many to sin? Is not her final overthrow foretold in the words, for great is the day of Jezreel, Hosea i. 11. Christ bought His assembly for Himself, Eph. v. 23-32, but she has gone after many lovers. Individually we are espoused as a chaste virgin to Christ, 2 Cor. xi. 2, but, when we love the world, we are unfaithful to Him. How often have we also defiled the name Jezebel?

Whoever Jezebel was, she said she was a PROPHETESS and was a false prophetess. So Balaam was an unfaithful prophet. Do they represent the false-prophet named apparently abruptly in ch. xvi. 13?

She IS MAKING-TO-ERR MY BOND MEN. The verb to-make-to-err is found seven times again in this book, and in each instance the Satan is spoken of as making-to-err ("deceiving") all nations that dwell upon the earth. Jezebel's mode of making-to-err is called THE DEPTHS OF THE SATAN, so that even in her case he is the instigator and co-worker; and his

Ch. ii. 18.

method is the same as hers, only he is teaching spiritual fornication. Jezebel is the allegory of this book. The *one* trying is the *one* making-to-err. The tempter did not "deceive" our Lord, but he has "deceived" His disciples, and is deceiving very many still. The Lord refused the world. It is notorious that His "church" has accepted the offer, and that we individually do so again and again. We ought not to be ignorant of the methods ("wiles") of our adversary, nor of his thoughts ("devices"). It is the purpose of this book to make them known, lest we fall into his traps ("snares").

The first reward promised TO THE CONQUERING *one* suggests many thoughts respecting the occupation of the saints in the next world. Each one shall share in the AUTHORITY UPON and government of THE NATIONS of the world ; and in the execution of God's just judgments. In ch. xix. 14, 5, we learn that, combined together, they compose the armies of heaven. Ruling with AN IRON STAFF is elsewhere always a distinguishing attribute of Christ, xii. 5 and Ps. ii. 6-9. We shall see that God's four sore judgments are the signs of Christ's presence, ch. vi. ; and now we learn that His saints are with Him in His kingdom. The second reward sums up all. The Lord gives Himself to His holy-ones in glory, as well as on the cross ; for He says, xxii. 16, I am . . . THE STAR, the shining, THE MORNING *One*.

CHAPTER X.

THE LETTER TO SARDIS.

Ch. iii. 1-6. And to the messenger of the assembly in Sardis write-at-once, These-things is-saying the *One* having the seven spirits of the God and the seven stars. I know thy works, that thou art-having a name that thou-art living and art-being dead. (2) Become watching and establish-at-once the other-things which were-about to die ; for I-have not-found thy works having-been-fulfilled in-the-sight-of My God. (3) Remember, therefore, how thou-hast-received and didst-hear, and hold-fast and repent-at-once. If-so-be, therefore, thou-shalt not-have-watched, I-will-come as a thief, and thou-mayest not-know at all what-one hour I-shall-be-come upon thee. (4) Howbeit thou art-having a few names in Sardis who defiled not their garments, and they-shall-walk along-with Me in white *garments* because they-are worthy. (5) The *one* conquering, this *one* shall-be-arrayed in white garments, and I will not, no, *I will not* wipe-away his name from-out-of the book of the life, and I will-confess his name in-the-sight-of My Father and in-the-sight-of His messengers. (6) The *one* having an

Ch. iii. 1-6.

ear, let-him-hear what the Spirit is-saying to the assemblies.

Sardis was the chief city of the kings of Lydia, and Pliny tells us that the art of dyeing wool was invented there. In this message **WHITE UNDYED GARMENTS** are a principal figure. **THE SEVEN SPIRITS** are mentioned in the salutation, p. 11; and **THE SEVEN STARS**, p. 26, Spiritual weakness and death are the great lesson of the message. The Sardians addressed were in danger of death from asthenia or strengthlessness. And was not their case the commencement or warning of the second death? See p. 42, 3.

In the four instances in which the word **DEAD** (*nekros*) has been found already, the reference is to the body. Christ is *the Firstborn of the dead*, i. 5; *He became dead*, i. 17. Here the majority of the assembly in Sardis, whilst still in the body **ARE-BEING-DEAD**, and other things about them are **ABOUT-TO-DIE**, and need to be established at once. It is evident that the dying and death of the spiritual life is meant, of which the death of the body is a figure. Matt. viii. 22, . . . And let the **dead-ones** go to bury-at-once their **dead ones**. James ii. 26, For even as the body without spirit (*i.e.* breath) is dead, thus also the faith without the works is dead. In Heb. vi. 1, and ix. 14, the Apostle speaks of repentance and purification from dead works. Defiled garments and white garments represent the sickly and the healthy states. 1 Cor. xi. 30, On account of this many in (among) you **are** weak and strengthless, and a good-enough **number** are-being-laid-at-rest, or **are-laying-themselves-down-**

Ch. iii. 1-6.

to-rest. The word I-am-laid-at-rest, or I-am-lying-down-to-rest, is a beautiful figure of the grave, as John xi. 11, . . . And after this He (Jesus) is-saying to them, Lazarus, our friend, hath-been-laid-at-rest; howbeit I-am-going-away in-order-that I-shall-have-awoke him from-out-of sleep. This death is almost synonymous with the literal grave, p. 24, 5, and should be understood to refer to the body, as all are dead and buried excepting Moses and Elijah. But, as we have seen, the literal grave is the figure of the spiritual prison of the unsaved, and in the text natural death is the figure of spiritual. The various meanings of death in Scripture require and deserve study.

We have already met with the death, the consequence of sin, which we have ventured to call the first death, because we are taught to distinguish the second death, p. 42, 3, the consequence of neglecting, or refusing, the good-news of salvation from the sin and the death. This is the spiritual death and dying of the text.

The first death is threefold—spiritual; psychical *i.e.* the death of the soul; and physical, the death of the body. Adam, by sin, lost the Spirit of God, and became a psychical (“natural”) man, handing down to his posterity nothing better. In due time his body died, and his soul passed to the grave or to heaven. In the words of our Lord, his soul was either saved or lost-from *Him*. But can we doubt that Adam accepted the Divine plan which he saw afar off, and, having again become spiritual by union with the Divine Spirit, that he re-entered Paradise at death?

Ch. iii. 1-6.

There are two other forms of spiritual death taught by the Spirit in the Epistles. Rom. vii. 8-13, . . . For without law, sin *is* dead. (9) But *as for* me, I-was-living once without law; but the commandment having-come the sin lived-again, (10) and I died, &c. This is death in the eye of the law, a conviction of which is the first work of the Divine Spirit upon the soul of man. When the same Spirit has convinced us of righteousness, only in Christ; then the spiritual warfare begins, and we seek another death, even grace to die to sin. Rom. vi. 1-14, . . . Whoever died to the sin, how yet shall-we-live in it? . . . (6) Knowing this, that our old man was-crucified-together, in-order-that the body of the sin shall-have-been-made-void that we no-longer be-bondmen to the sin, &c. Did not our Lord speak of this when He said? Matt. xvi. 25, For who, if-so-be, may-will (be-willing) to save-at-once his soul shall-lose it (her)-from *him* but who, then, shall-have-lost-from *him* his soul for-sake-of Me, shall-find her. Our Lord is speaking to His disciples, and so is the apostle Paul in 2 Cor. v. 3 and 4, when he suggests the possibility of being found naked, when the earthly home of the tent shall be loosed down. (3) If so also having-put-on (our habitation, the *one* from out of heaven) we shall not be found naked. (4) For also we the *ones* being in the tent are groaning, being weighed down, upon which thing we-are not-willing to put-off-at-once (the tent), howbeit we-are willing to-put-on-at-once (our habitation from-out-of heaven), in order that the mortal may be drunk-up by the life.

To the spiritually dead the death of the body will come in

Ch. iii. 1-6.

an hour they think not of, and *as a thief* rob them of their souls, and they will find themselves, *i.e.*, their souls, unclothed. Again, it is to His disciples that the Lord says, Matt. x. 28, And be not ye afraid from the *ones* about to kill the body, but not being able to kill the soul ; but be ye afraid-at-once rather of the *One* being able to lose from *together* both soul and body in Ge-enna. WATCHING and keeping-in-guard the garments, and the coming AS A THIEF, are figures only employed once again, xvi. 15. WHITE GARMENTS are mentioned again in the message to Laodicea. The four and twenty elders are arrayed in white garments, iv. 4 ; and at the transfiguration the garments of the Jesus became white as the light, Matt. xvii. 2. White robes are given to all the martyrs, vi. 9-11 ; and to all the redeemed, vii. 9 and 13. The clothing of the messenger who rolled away the stone from the sepulchre was white as snow, Matt. xxviii. 3.

I WILL NOT WIPE-AWAY HIS NAME is a double negative in the Greek. The promise is only found here. Does it not imply that some names are wiped-away ? Must not that be the second death ? The promise I WILL CONFESS HIS NAME IN-THE-SIGHT-OF MY FATHER, &c. is not repeated in this book, but our Lord made the same promise to those who confessed Him, Matt. x. 32 and Luke xii. 8.

CHAPTER XI.

THE LETTER TO PHILADELPHIA.

Ch. iii. 7-13. And to the messenger of the assembly in Philadelphia write-at-once, These-things is-saying the Holy, the Truthful, the *One* having the key of the David, the *One* opening and no-one shall-lock, and is-locking and no one shall-open. (8) I know thy works ; behold I-have-given in-the-sight-of thee a door having-been-opened, which no-one is-able to-lock it-immediately ; because thou-art-having a little power, and didst-keep-in-guard My word, and didst not-renounce My name. (9) Behold I-am-giving-from-out-of the synagogue of the Satan of the *ones* saying themselves to-be Jews, and they-are not, howbeit they-are-being-false, behold I-will-make them, in-order-that they-shall-be-coming, and shall-worship in-sight-of thy feet, and they-shall-have-known that I *even* I loved thee. (10) Because thou-didst-keep-in-guard the word of My patience, I-even I will-keep thee-in-guard from-out of the hour of the trying, the *one* being-about to-come upon the whole inhabited-world, to try-immediately the *ones* dwelling upon the land. (11) I-am-coming quickly ; lay-hold-of *and*

Ch. iii. 7-13.

keep-hold-of what thou art-having, in-order-that no-one may-take thy crown. (12) The *one* conquering I will cause him to be a pillar in the temple of My God, and he may not yet ever come-forth without, and I-will-write upon him the new name of My God and the name of the city of My God, of the new Jerusalem, the *one* coming-down from-out-of the heaven from My God, and My name, the new *one*. (13) The *one* having an ear let him hear what the Spirit is-saying to the assemblies.

THE KEY OF THE DAVID must be the key of David's Lord. There is only one reference in Scripture, and in it THE HOLY AND THE FAITHFUL *One* uses Shebna, the prefect or treasurer or head of the royal household in David's time, as a type of Himself. Is. xxii. 22, And I have placed the key of the house of David on His shoulder; and He hath opened, and none is shutting (locking), and hath shut (locked), and none is opening. This can only be true of Christ Who is faithful as a Son upon His house, &c., Heb. iii. 1-6. All believers are built up a spiritual house, 1 Pet. ii. 1-10. The history of Sennacherib's invasion and of Hezekiah's deliverance, 2 Kings xviii. and Is. xxxvi.—xxxix., is then an historical allegory. The porters of the temple, the Korahites, in their weeks lodged round the house of God, and kept the keys, 1 Chr. ix. 19-27. So all believers who confess Christ as the apostle Peter did, and any two or three met in His name are spiritual Korahites. Matt. xviii. 15-20, Amen,

Ch. iii. 7-13.

I say to you, whatsoever-things if-so-be ye-shall-have-bound upon the land shall-be having-been-bound in heaven ; and whatsoever-things if-so-be ye-may-have-loosed upon the land shall-be having-been-loosed in heaven. The two witnesses have authority to-lock the heaven-immediately, xi. 6.

(1) A DOOR HAVING-BEEN-OPENED is opportunity and ability to preach the gospel. 1 Cor. xvi. 9, For a door is open to me great and inwrought and *there are* many resisting *ones*. See also Col. iv. 3 and 4. (2) It is a view by faith of the heavenly temple, iv. 1. Stephen saw the heavens having-been-thrown open, Acts vii. 56. Ezekiel has described the heavenly temple at length ; and "the heavenly *places*," or the upon, or above-heavenlies are mentioned five times to the holy *ones* in Ephesus. The reference to Jews has been considered, p. 37-9. All the children of Abraham, according to the promise in Christ, have been kept FROM-OUT-OF THE HOUR OF THE TRYING, which is now a matter of history.

In iii. 3, and generally, HOUR is used as an indefinite time, but this is THE HOUR OF THE TRYING, and, we shall see that it is an hour specially explained and dwelt upon in this book. It is the hour when the kings of the land reign with the wild-beast, xvii. 12. To how many in Smyrna and Philadelphia has the Lord come quickly and given the promised crown ? The promise is almost in the same words as we find in James i. 12. THE NEW JERUSALEM is mentioned here for the first of three times. The apostle Paul calls it the Jerusalem above ; and it is twice called the holy city, and once that great city. There are three names—THE NAME OF

Ch. iii. 7-13

MY GOD, THE NAME OF THE CITY, and MY NAME, THE NEW NAME, as ii. 17. On every brick of ancient Nineveh and Babylon there are initials of some king. Are these three names the names of the One Jehovah? Eph. i. 13 and 14, In Whom also you having-heard the word of the truth, the good news of your salvation, in Whom, also, having believed, ye were sealed with the Spirit of the promise, the Holy *One*, (14) Who is an earnest of our inheritance unto a ransoming from the purchase. 2 Cor. i. 21, 2, But the *One* confirming us with you into Christ and having-anointed us *is* God, the *One* also having-sealed us, and giving the earnest of the Spirit in our hearts.

CHAPTER XII.

THE LETTER TO LAODICEA.

Ch. iii. 14, *ad finem*. And to the messenger of the assembly in Laodicea write-at-once. These-things is saying the Amen, the Witness, the Faithful, the Truthful, the Beginning of the creation of the God. (15) I know thy works, that thou art neither cold nor fervent ; O-that thou-mayest-be cold or fervent ; (16) Thus, because thou art lukewarm and neither fervent nor cold, I-am-about to-vomit thee-immediately from-out-of My mouth. (17) Because thou-art-saying I-am-being rich and have-become-enriched, and am-having need of nothing and thou knowest not that thou art the wretched and the pitiable *one*, and poor and blind and naked, (18) I-am-consulting-with-thee to-buy-immediately off Me gold having-been-burned from-out-of fire, in-order-that thou-mayest-be-rich, and white garments in-order-that thou-mayest-array-thyself and the shame of thy nakedness may not-be-manifested, and collyrium to-bathe thine eyes-immediately, in-order-that thou-mayest-look-out. (19) As-many-as if-so-be I may-be-liking I-am-convicting and disciplining (as a child) ; be-thou-very-zealous

Ch. iii. 14-22

therefore and repent (understand-beyond)-at-once. (20) Behold I-am-standing at (upon) the door and am-knocking, if-so-be anyone shall-have-heard My voice and shall-have-opened the door, I-will also-come-in towards him and will sup along-with him and he along-with Me. (21) The *one* conquering I-will-give to-him to-sit-down-immediately along-with Me in My throne, as I even-I conquered and sat down along-with My Father in His throne. (22) The *one* having an ear let-him-hear what-thing the Spirit is-saying to the assemblies.

For the first and only time the Lord calls Himself THE AMEN. See p. 16. THE WITNESS, THE FAITHFUL has been noticed, p. 11, 12. The Lord called Himself THE TRUTHFUL, v. 7, and He is so called again, xix. 11. John v. 31, 2, If-so-be I am bearing-witness concerning Myself, My witness is not true ; (32) there is Another, the *One* bearing-witness concerning Me, &c. Also viii. 14, . . . And I if I am bearing-witness concerning Myself, My witness is true, because I know whence I came and where I go-away.

The first three verses of the Gospel according to John explain the title, The Beginning of the creation of the God, and furnish one of many incidental proofs that one author wrote the Gospel and the Apocalypse. Our Lord is the Beginning and the End, xxi. 6 and xxii. 13. The Beginning is the highest authority, even the Creator. The word *archee*, beginning, is eight times translated “principality,” once

Ch. iii. 14-22.

“magistrate,” and once “power.” Col. i. 15-17, Who is an image of the God, the invisible, a Firstborn of all creation, (16) because in Him the all things were created, the-things in the heavens and the-things upon the land, the-things visible and the-things invisible, whether thrones, whether dominions, whether beginnings, whether authorities : the all-things have-been-created by-means-of Him and unto Him ; (17) and He Himself is before all-things and the all-things are-standing-together in Him, &c.

The rebuke is severe and peculiar. The words **FERVENT** (*zestos*), **LUKEWARM**, and **VOMIT** are no where else found in the N. T. But the spiritual figure is found three times, and the verb *zeō* twice. Of Apollos it is written, “being fervent in spirit,” literally boiling in spirit, Acts xviii. 25. Paul writes to the Romans, ch. xii. 11, Not delaying in the diligence, “fervent” (boiling) in the spirit. And Jesus foretold that on account of the multiplying of the lawlessness, the love of the many shall-be-cooled, Matt. xxiv. 12. **BE-THOU-VERY-ZEALOUS** (*zeelue*) has the same root as *zeō*, I boil, and means boil-briskly. Zeal, the mental state, has the same origin, being a word made to imitate a sound. The emetic action of lukewarm water (*emeo*, I vomit) is well known. To be **LUKEWARM** is to be indifferent, half and half, and reminds us of Elijah's words, 1 Kings xviii. 21, If Jehovah be Gods (*Eloh-heem*), go after Him ; and if Baal, go after him. The living-dying state of most in Sardis is a very analogous one. And the counsel to buy white garments corresponds with the promise, They shall walk along with

Ch. iii. 14-22

Me in white *garments*, iii. 4. We have spoken, p. 58, 9, of spiritual NAKEDNESS, though the word only occurs here. The figure, however, is used twice again, and the word NAKED, xvi. 15, and xvii. 6, and in both spiritually, as here and iii. 5. Thus in Revelation the spiritual is the literal and the real, whilst the material becomes the figurative and the poetical. If we thus by grace try to realize the unseen, and to estimate the seen as but a shadow, however real it is nevertheless, are we not preparing to dwell away from the body?

Very probably the members of the assembly in Laodicea were rich and well arrayed; but can the Lord mean us to understand that they thought themselves to be spiritually well-off? Yes, because of the words, Thou knowest not that thou art the wretched *one*, &c. The lukewarm Christian, though rich in this world, is emphatically THE WRETCHED *one*; and, the more so because he knows it not. Wretched is only found once again in the N. T. The exact words of the apostle Paul, in Rom. vii. 24, are, Wretched I a man. They seem to imply that the law of sin in our members makes it wretched to be a man. But it is well to know it, in order that, by-means-of Jesus Christ our Lord, we may henceforth walk not according to flesh, howbeit according to Spirit, Rom. viii. 4. The assembly in Smyrna furnishes the contrast. Probably they were poor in this world, and yet walked in it clothed in white garments, made for beauty and glory, as the priests of old.

AND COLLYRIUM TO BATHE, &c., is a figure not found else-

Ch. iii. 14-22.

where. *Enkriō*, I bathe, is literally I-anoint-in (*or* within). As a collyrium is a wash for the ball of the eye, the translation may be, perhaps, allowed.

As many as I may-be-loving, *philō*, not *agapō*, may-be-loving, is full of tenderness and humanity. The conversation of Jesus with Peter, in John xxi. 15-17, teaches us that we may like Him as a Friend and love Him as our Lord. When, therefore, they-dined, the Jesus is-saying to the Simon Peter, Simon of Joannes art-thou-loving Me more (than) of these? He-is-saying Yea, Lord, to-Him, Thou-art-knowing (art-seeing-for-Thyself) that I-am-loving Thee. He-is-saying to-Him, Feed My tender-lambs. (16) He-is-saying to-him again a second *time*, Simon of Joannes, art-thou-loving Me? He-is-saying to-Him, Yea, Lord, Thou-art-knowing (seeing-for-Thyself) that I-am-loving Thee; He-is-saying to-him, Shepherd My sheep. (17) He-is-saying to-him the third *time*, Simon of Joannes, art-thou-loving Me? The Peter was-grieved that He-said to-him the third *time*, Art-thou-loving Me? and he-said to-Him, Lord, Thou-art-knowing (art-seeing-for-Thyself) all-things, Thou-art-knowing that I-am-loving Thee. Jesus is-saying to-him, Feed My sheep.

The promise, I will sup with him who hears My voice and opens the door, is not repeated. It is an individual experience now, of which the Lord's supper is the showing-forth. There are two other suppers mentioned in this book —the marriage supper of the Lamb, xix. 9, and the supper of the great God, xix. 17.

The promise to the conquering *one* of sitting on His throne

Ch. iii. 14-22.

is also made once for all. The promise of Jesus to the twelve, Matt. xix. 28, is a parallel passage. These are, indeed, the valuable and greatest-promised-things, 2 Pet. i. 4. For the seventh time the Spirit calls to all, The *one* having an ear, &c. The call is repeated once again, xiii. 9. The proverb (*paroimia*, bye-word) of Jesus, Matt. xiii. 12, is quite clear spiritually. For whoever is having it shall be given to him, and he shall be made to abound ; but whoever is not having even what he is having shall be taken up from him. Every one has a day of grace, whilst the Spirit calls, not once only, but more than seven times.

CHAPTER XIII.

THE CALL OF THE APOSTLE INTO HEAVEN, TO SEE THE ONE SITTING UPON THE THRONE.

Ch. iv. 1-3. After these-things I saw, and behold a door having-been-opened in the heaven, and the voice the first which I heard as of a trumpet talking along-with me, saying, Come-up-at-once hither, and I-will-show to-thee what-things it-is-behoving to-be-becoming after these-things. (2) Immediately I-became in Spirit ; and behold a throne was-laid in the heaven, and upon the throne *One* sitting, (3) and the *One* sitting like in-vision to a jasper stone and a sardius ; and a rainbow round-about the throne, like in-vision to an emerald.

The second division of the book begins here. The apostle has faithfully fulfilled his commission to write what he had heard and seen to the seven assemblies. Now he is taken into heaven to relate and describe the glories that are there. Afterwards he has to tell us the things about to come to pass. This threefold commission we have read, ch. i. 19. **AFTER THESE-THINGS** is a favourite form of words in the Gospel by John, as well as in this book.

We sometimes wish that some happy spirit to whom Christ

Ch. iv. 1-3.

and heaven have been revealed would return and tell us some of the wonders of the next world. In the apostle we have our wish. In Patmos the apostle BECAME IN SPIRIT, i. 10; we shall read of his being carried away in Spirit into a desert, xvii. 3, and into a great and high mountain, to be shown the New Jerusalem, xxi. 10. John iv. 24, Spirit *is* the God, and it-is-behoving the *ones* bowing-down-to Him to-bow-down-to Him in Spirit and truth. The second time the voice is as of a trumpet, i. 10. We shall have to listen to the seven trumpets. The two silver trumpets, the making and uses of which are described in Num. x. 1-10, were increased to one hundred and twenty in Solomon's temple. The trumpet gives no uncertain sound, either when all are blown, or but one, or when an alarm, once or twice is blown. The sound of the trumpet will awake the dead bodies of the saints, 1 Cor. xv. 52, and 1 Thes. iv. 16.

The DOOR OPENED IN THE HEAVEN has been noticed, p. 62. Let us by faith enter in. Col. iii. 1, If therefore, ye-were-raised-together with the Christ. The first object is A THRONE . . . AND UPON THE THRONE *One-sitting* (*i.e.* having-seated-Himself.) Is. lxvi. 1, Thus said Jehovah, The heavens *are* My throne. Matt. xxiii. 22, And the *one* having sworn in the heaven is-swearin in the throne of the God, and in the *One* sitting above-upon it.

THE HEAVEN, singular or plural, is named fifty-four times in the Apocalypse, and always with the article, except xviii. 20, when it is the vocative, O heaven! In the A. V. the article is only given three times. In the other books of the

Ch. iv. 1-3.

N. T. the use of the article is the rule. In the Greek Testament "the sky" of our version is the heaven, in every instance, and there are four. So also whenever we read "the fowls of the air," or "the birds of the air," which we do ten times, the Greek is the fowls of the heaven. Therefore we may look up into the sky and air and clouds, and know that all that is above us is a Scriptural parable of the heaven. Only once the plural is used in this book, xii. 12, Be ye made merry, the heavens. The plural is very common in the Gospels and Epistles. The word in the expression, The kingdom of the heavens, found in Matthew thirty-two times is always plural. We have noticed Paul's revelation in the third heaven, p. 3, and our Lord's ascent far above all the heavens, p. 26. And Solomon, in his prayer at the dedication of the temple, said, Lo, the heavens, and the heavens of the heavens do not contain Thee, 1 Kings, viii. 27. We have, then, in Scripture anticipations of the revelations of science, and much more of what is absolutely unknowable by science. Science only reaches the third heavens, making known three heavens: 1. The firmament, with its waters, the sun and moon and the planets. 2. The milky way, or universe of suns, like our own, but many of them how much more glorious! 3. The nebulae or unnumbered universes, each one like our milky way.

In the O. T., heaven is mentioned four hundred and seven times, and in Chaldee thirty six times. It is a masculine noun of the dual number, possibly foreshadowing the material and the spiritual heavens. In the O. T., we ought, as in the

Ch. iv. 1-3.

N. T. to read fowl of the heavens instead of “fowl of the air.” There is a word for the sky in Hebrew, and it is translated “heaven” twice, and “clouds” eleven times.

THE *One-sitting* upon the throne must be Jehovah, the Son ; and is He not of the Father a reflected splendour of His glory, and a very stamp of His substance ? Heb. i. 2. The vision is surely the same as that of Ezekiel, i. 26-8, where on the throne was a likeness, as the appearance of a man upon it from above. The colours of the precious stones mentioned here represent the three primary colours of the rainbow. The jasper is generally coloured red, and the sardius is a red agate, of which the name means to be red. The emerald is green, made up of yellow and blue. So we have red, yellow and blue. Science, as well as poetry, teaches that these colours represent love, wisdom and power. The centre of the heating rays of the spectrum is in the centre of the red rays ; the centres of the illuminating rays and of the yellow rays are identical ; and so the centre of the germinating or life-giving force coincides exactly with that of the blue colouring rays which are therefore also called the chemical or actinic rays. All men instinctively associate redness with warmth and love, and light with knowledge ; and the student of spectrum analysis as naturally associates the blue rays with actinic force. Thus the bow that is in a cloud in a day of rain is the appearance of love, light and life—the likeness of the glory (*kāh-vōhd*) of Jehovah.

The jasper is composed of quartz, or pure silica, from which glass is made. The sardius is composed of quartz

Ch. iv. 1-3.

and aluminium, the metal, the oxide of which is contained in clay. In the east, sardines, or sards, are chosen for seals and signets from their hardness and costliness. Is the humanity of our Lord indicated by the opacity of the jasper and the clay of the sardius? Sandy and clay soils are the most fruitful, the former specially in corn. The emerald is a beautiful green coloured pebble; it is one of the sapphires, of which the base is alumina. In xxi. 2, we read of a crystallizing jasper stone, *i.e.* of a transparent jasper!

In the breast plate of the Jewish high priest the sardius was the first and the jasper the last. The emerald and the sapphire were both in the second row, Ex. xxviii. 17-20, and xxxix. 10-13. All the three are mentioned again as coverings of Tyre when in Eden, the garden of God, Ez. xxviii. 13; and Tyre shall be present at the Marriage of the Lamb, Ps. xlv. 12.

The rainbow is only once more named, x. 1. Viewed as the appearance of the likeness of the glory of Christ, is it not a worthy token of the Covenant? Gen. ix. 8-17.

CHAPTER XIV.

THE FOUR AND TWENTY ELDERS.

Ch. iv. 4. And *behold* round-about the throne four and twenty thrones ; and upon the thrones the four and twenty elders sitting, having-been-arrayed in white garments, and upon their heads golden crowns.

These elders are mentioned on eight occasions in this book, and it may be well to refer to them together, once for all.

1. They are six times described as joining in worship with the four living creatures and the redeemed. In *vv. 9 to 11*, they worship the Creator ; in ch. v. 8, *ad finem* (with incenses which will require special notice, p. 92) they sing a new song to the Redeemer ; in ch. vii. 9-11, they ascribe salvation to God and to the Lamb ; in ch. xi. 16-18, they rejoice in the judgment ; in ch. xiv. 3, they listen to the new song of the one hundred forty and four thousand ; and in ch. xix. 4 and 6, they join in the Amen, Alleluia, of all God's servants, adding, because Lord our God the Almighty reigned.

2. They are twice represented as conversing with the apostle, ch. v. 5, and vii. 13, *ad finem*.

We learn from these passages that the four and twenty elders had been redeemed by the blood of the Lamb, and had received the crowns of the conquering *ones*. The crowns they wear are golden ! A golden crown is only once

Ch. iv. 4.

mentioned again in this book, or in the N. T. It is worn by *One* sitting upon a white cloud, like to a Son of Humanity, xiv. 14. The locusts, in ch. ix. 7, have on their heads crowns like to gold, but not real gold. The Saviour was offered by the Adversary a corruptible crown, but He chose a crown of thorns, and the elders chose affliction with Him. Ps. xxi. 3, David says of Jehovah,—Thou art setting on his head (the king's) a crown of pure gold. And Zechariah was commanded to make crowns of silver and gold, and set them upon the head of Joshua, and of others of the children of the captivity, to foreshadow The Branch, and His saints, ch. vi. 11 and 12.

Does the Divine Spirit wish us to search whether the twenty four elders are also represented by the twelve foundations, and the twelve gates of the New Jerusalem? On the twelve gates of pearl are written the names of the twelve tribes of Israel, and on the twelve foundations the names of the twelve apostles, xxi. 12 and 14. The Saviour promised that His twelve disciples should sit upon twelve thrones in the regeneration (*palingenesia*, again-birthday), judging the twelve tribes of the Israel, when He shall sit upon His throne of glory, Matt. xix. 28, and Luke xxii. 29, 30. Christ Jesus is a chief-corner (*outermost-angular-lasting*) stone, and all the elect, as living stones, are being built up a spiritual house, 1 Pet. ii. 4-6. All the saints are, as fellow-citizens, having-been-built-up-upon the foundation of the apostles and prophets, Jesus Christ Himself being a chief-corner *one*, Eph. ii. 19, *ad finem*.

CHAPTER XV.

THE WONDERS OF THE THRONE, AND THE SEVEN SPIRITS OF THE GOD.

Ch. iv. 5. And from-out-of the throne are-going-out lightnings and voices and thunders ; and seven lamps of fire burning in sight-of the throne, which are the seven Spirits of the God.

There are three other passages in which the first three figures, lightnings and voices and thunders, are employed:—viii. 5, The Messenger, after He had given the incenses with the prayers of all the saints, has taken the frankincense burner and filled it from-out-of the fire of the altar, and cast into the land ; and there became voices and thunders and lightnings, and a shaking. xi. 19, After the seventh messenger sounded, the temple of the God was-opened in the heaven, and there-was-seen in His temple the ark of His testament, and there-became lightnings and voices, and thunders, and a great hail. xvi. 17-20, And the seventh poured from-out-of his censer upon the air, and a great voice came-out-from the temple of the heaven, from the throne saying, It-hath-become. And there-became lightnings and voices and thunders, and a great shaking became, such as became not since (from-where) a man became upon the land, &c.

Ch. iv. 5.

THE THRONE is the centre and commencement of each scene, and the THUNDERS remind us of Sinai, Ex. xix. 16-19, where we have all the figures in their reality ; but we are come to mount Sion, and the terrors and shaking only remove that which does not belong to the kingdom we are receiving. Heb. xii. 20, *ad finem*, explains the earthquake, or, correctly, the shaking, a word which must be considered in due course. In the three passages just quoted, the terrors of law are associated with our High Priest ; with incenses ; with the Seven Spirits ; with the ark of the new covenant ; and with the accomplishment of the Divine purpose. Therefore let-us-have grace by-means-of which we-may-worship the God well-pleasingly, along with reverence and needfulness (what-is-behoving).

The LIGHTNING is a sign of Christ's presence, and angels are compared with it. Matt. xxiv. 27, For even-as the lightning is-coming-from-out-of from risings and is-shining until settings, thus shall-be the presence of the Son of the Man. See also Luke xvii. 24. The "countenance" (*eidea*, or mental picture) of the messenger who rolled away the stone from the sepulchre was as lightning, Matt. xxviii. 3. The Lord said of the Adversary, I am-looking-upon the Satan as lightning about-to-fall from-out-of the heaven, Luke x. 18. So thunders represent the voice of God and of angels. Read John xii. 27-32. When the Jesus prayed (28) there came a voice from-out-of the heaven, &c., and some said that it thundered. In vi. 1, the beloved disciple says, And I heard of one from-out-of the four living creatures, as

Ch. iv. 5.

a voice of thunder, saying, Come and see-at-once. Professor Tyndall has proved that there may be thunderings in the clearest sky. May the word of God and the presence of Christ, come to us without any clouds or darkness or fear !

The **SEVEN LAMPS OF FIRE** we are told are the seven spirits of God. Is. xi. 1 and 2, has been quoted, p. 11, and the Lord has been represented as having the seven spirits of the God, iii. 1. In v. 6, the Tender-Lamb is described standing, as having-been-slain, having seven horns and seven eyes, which are the seven spirits of the God, the *ones* being-sent-forth into all the land. Thus seven lamps of fire burning ; seven horns ; and seven eyes, represent, as figures, the seven spirits of God !

Are not these the parables of love, wisdom and power, for they are their appearances, like the colours of the rainbow ? p. 73. Fire and burning are metaphors in every language of love ; eyes are metaphors of wisdom ; and horns of power. And each figure is seven-fold, indicating the completeness and fulness of the Holy Spirit. Each metaphor—fire, eyes, horns—will come before us again. Lamps of fire will not strictly come before us again, but in viii. 10-11, a star called wormwood, great and burning as a lamp, is said to fall from heaven. This may refer to the knowledge of the star, though cast out from heaven and love. When Jehovah gave the promises to Abraham, Gen. xv. (17) . . . a furnace of smoke and a lamp of fire passed over between the pieces of his sacrifices. Ps. cxix. 105, A lamp to my foot is Thy word. Sir David Brewster did not put aside Sir

Ch. iv. 5.

Isaac Newton's sevenfold division of light, when he, Sir David, rearranged the seven into three primary colours. Here we are taught the three and the seven, and that each of the three is sevenfold !

In the candlestick of the Tabernacle there were seven lamps, and the seven candlesticks are the seven assemblies, i. 20. The assemblies only live and shine by the light of God ; by the love, wisdom and power of Christ ; and by the three sevenfold energies of the Holy Spirit. All these mysteries are the revelation of one Jehovah.

CHAPTER XVI.

THE GLASSY SEA AND THE FOUR LIVING CREATURES.

Ch. iv. 6, *ad finem*. And in-the-sight-of the throne, *behold* as a glassy sea, like to a crystal : and in midst of the throne and in circle of the throne, four living-creatures full of eyes before and behind. (7) And the living-creature, the first, like to a lion, and the second living-creature like to a steer, and the third living-creature having the face of a man, and the fourth living-creature like to a flying eagle. (8) And the four living-creatures, each (one according to one) of them having as-many-as (up to) six wings, round about and within they are being full of eyes, and they-are not-having (*i.e.* they need not) refreshment of day and night, saying, Holy, Holy, Holy Lord, the God, the Almighty, the *One* who was (used-to-be) and the *One* being, and the *One* coming. (9) And when the living-creatures shall-give glory and honour (price) and thanksgiving to the *One* sitting, *or* having-placed-Himself, upon the throne, to the *One* living unto the ages of the ages, (10) the four and twenty elders shall-fall in-the-sight-of the *One* sitting upon the throne, and

Ch. iv. 6, *ad finem.*

shall-bow-down to the *One* living unto the ages of the ages, and shall cast their crowns in-the-sight-of the throne, saying, (11) Thou-art-being worthy, O Lord, to receive the glory and the honour (price) and the power ; because Thou-didst-create the all-things, and on-account-of Thy will they used-to-be and they were created.

Is not THE GLASSY SEA the spiritual laver of the Heavenly Temple? The laver of brass in the outer court of the Tabernacle was made for Aaron and his sons that they might wash their hands and feet before they offered the burnt sacrifices. It was made of the brazen mirrors of those who assembled at the door of the Tabernacle, Ex. xxxviii. 8 ; and it was anointed and made holy, Ex. xl. 11. Hiram made for Solomon one molten sea and ten lavers, each of which received three hundred gallons of water, or forty baths. The molten sea was supplied by from two to three thousand baths, 1 Kings, vii., and 2 Chron. iv. 2-6.

When the glassy sea is mentioned again, xv. 2, it is having been mixed with fire, and there are seen upon it the victors over the wildbeast and his image, having the harps of God. If the laver be represented by the glassy sea, we have in these two references the two baptisms, or purifications, represented—the purification in water and the purification in fire. Here we can only speak of the former. We are reminded of the apostrophe to the *One* loving us and having washed us from our sins in His blood, i. 5 ; and of the

Ch. iv. 6, *ad finem.*

words of the Jesus to Peter, when He washed the disciples' feet, John xiii. 8, If so be I shall not have washed thee, thou art not having a portion along with Me. The reality on earth is a washing of regeneration and renewing of the Holy Spirit, Tit. iii. 6.

The crystal is used again as a figure, xxii. 1, where the river of living water is shown to the apostle, shining as a crystal. Purity seems to be the spiritual meaning. Job, xxviii. 17, says of wisdom, The gold and the crystal cannot equal it. The word translated "crystal" in Ezek. i. 22, is another word, and signifies ice or frost. The likeness of the firmament was as the colour of the fearful frost.

THE FOUR LIVING-CREATURES, here introduced to us, are mentioned on six other occasions in the Revelation. In the next chapter they are associated in worship with the four and twenty elders; in the sixth chapter they call the apostle to come and see the opening of the six seals; in vii. 11 and 12, they unite with all the host of heaven in a sevenfold ascription of praise; in xiv. 3, they listen to the new song, with the four and twenty elders; and, xiv. 4, again worship with them. Lastly, xv. 7, one of them gives to the seven angels the seven golden censers. We cannot doubt that they are the highest created intelligences revealed to us, the same as, or similar to, those described by Ezekiel, and declared by him to be the Cherubeem—or Cherubs.

All commentators regret the confusion caused by the translation, "the four beasts." "The beast," *i.e.* the wild-beast, is altogether a different word. Living-creatures are

Ch. iv. 6, *ad finem.*

mentioned, or rather their bodies and blood, in Heb. xiii. 2, as sacrifices ; and Peter and Jude compare false prophets with speechless living-creatures, having souls only ; but these four, like ourselves and the angels, are made in the likeness of God, and are spirits excelling in knowledge and strength.

The EYES with which they are FULL BEFORE AND BEHIND represent their knowledge. They are full of light, as those whose eye is single, and they know very much of the past and the future. Ezekiel's description is very complete, ch. i. 4-26, and ch. x. In ch. x., he calls them the cherubeem, and expressly says, (20) It is the living-creature that I saw under the God of Israel by the river Chebar, and I knew that they are cherubeem (cherubs). The cherubeem (the strong and great *ones*) are mentioned many times in the O. T. The Cherubeem, and the flame of the sword, kept the tree of life, Gen. iii. 24; there were two cherubeem above the mercy-seat; they were represented in scarlet, blue and purple, upon the curtains of the Tabernacle, Ex. xxvi. 1; and in Solomon's Temple the walls were covered with carvings of cherubeem, palm trees and open flowers, the whole being covered with gold, 1 Kings, vi. 23-25 ; and, on the ten bases of the ten layers which Hiram made, he represented lions, oxen and cherubeem, and wheels, 1 Kings, vii. 27-37. We read of the pattern of the chariot of the cherubs of gold, given by the hand of Jehovah to David, 1 Chr. xxviii. 18 and 19, and, in the wondrous poetry of the Psalms, that Jehovah is-riding-upon a cherub, and is-flying, yea He is-flying upon the wings of the wind, xviii. 10 ; and that the chariots of God are

Ch. iv. 6, *ad finem*.

myriads, even thousands of changes, lxviii. 17. Paradise, p. 31-4, and precious stones, p. 73, 4, have directed us to the remarkable language of Ezekiel, xxviii. 12-19. (14) Thou *art* an anointed cherub who is covering, &c., words spoken to Tyre and Hiram of Tyre.

Each living-creature has six wings, like the serapheem, (seraphs), Is. vi. 2-6. Elsewhere the serapheem are translated “fiery,” or “fiery serpents.” Is the Satan a fallen seraph?

The metaphors of the LION, the ox and the EAGLE, probably express courage, strength and swiftness. Each of Ezekiel’s living-creatures has four faces, and four wings, ch. i. 6; the faces being those of a man, of a lion, of an ox and of an eagle, ch. i. 10; whilst the faces of the wheels and the cherubeem are those of a cherub, of a man, of a lion and of an eagle, ch. x. 14. In Ezekiel’s Temple every cherub has two faces, that of a man and that of a young lion, ch. xli. 18-20. Should not these differences teach us how many living-creatures there are, each differing from another in glory? The lion is a very common figure in Scripture. In the next chapter Christ is called the Lion, the *One* from-out-of the tribe of Juda; and yet He prays, in the person of David, Ps. xxii. 21, Save Me from the mouth of a lion. The lion is used as a metaphor of God’s people, and yet also of evil men and of evil angels. What is meant, then, by the promise? Is. lxv. 25, . . . And a lion is eating straw as an ox—they are doing no evil nor destroying in all My holy mountain, saith Jehovah. The apostle Paul teaches

Ch. iv. 6, ad finem.
that apostles and ministers are the oxen that tread out the corn, 1 Cor. ix. 9 and 10. David and Jonathan have been lighter than eagles, 2 Sam. i. 23; and so those expecting Jehovah pass to power; they raise up the pinion as eagles, &c. Is. xl. 31.

The worship of the four living-creatures is above comment. The name they give to the *One* on the throne, who was, and is, and is to come is the sacred name already named, p. 11. Jehovah, only, liveth from the ages to the ages.

In this chapter we have a description of the Heavenly Temple and of the worshippers there. In the next there are many details added.

CHAPTER XVII.

THE SEALED BOOK, AND THE ONE WHO OPENED IT.

Ch. v. 1-7. And I saw upon the right of the *One* sitting upon the throne a book having-been-written within and without, having-been-sealed-down with seven seals. (2) And I saw a strong messenger heralding in a great voice, Is any *one* worthy to open the book-immediately and to loose-immediately its seals ? (3) And no-one was-able in the heaven, neither upon the land, neither beneath the land, to open-immediately the book, neither to look-at (set-eyes-on) it. (4) And *as for* me I was weeping much because no-one was-found worthy to open-immediately the book, neither to look-at it. (5) And one from-out-of the elders is-saying to me Do not continue-to-weep, behold He conquered, the Lion, the *One* from-out-of the tribe of Juda, the root of David, the *One* opening the book, and its seven seals. (6) And I saw in midst of the throne, and of the four living-creatures, and in midst of the elders, a Tender-Lamb standing as having-been-slain, having seven horns and seven eyes, which are-being the seven Spirits of the God, the

Ch. v. 1-7.

Spirits being-commissioned-from Him unto all the land. (7) And He came and hath-taken-by-hand the book from-out-of the right *hand* of the *One* sitting upon the throne.

Are not Christ and His Word represented ?

The BOOK HAVING-BEEN-SEALED-DOWN is doubtless this book of Revelation in the first instance ; but may it not represent the Bible generally ? 'the Divine Library,' as Jerome in the fourth century, called the collection of revealed books. The six seals opened and explained in the next chapter represent the conquests of Christ ; God's four sore judgments ; the souls of the martyrs in the heavenly temple ; and the end of the world. The seventh seal, the opening of which is announced, ch. viii. 1, includes the seven trumpets and, through the sixth trumpet, the seven vials, two series of revelations, which end respectively with the universal reign of righteousness and the judgments of God—the fulfilment of all the prophecies of the Old Testament.

The Lord Jesus promises His disciples that His Holy Spirit shall make all things known to them. Therefore He is the Interpreter, and unseals the whole Bible. John xv. 7, If-so-be ye-shall-have-remained in Me, and My sayings shall-have-remained in you, ask-for-yourselves-at-once what-so-be ye-may-will and it-shall-become to-you. Christ and His Word is the watchword of this book. We may have Christ, and yet greatly err by not knowing the Scriptures. Without Christ the Scriptures are a sealed book, even to the most learned.

Ch. v. 1-7.

On the throne we have seen, in the preceding chapter, Jesus Christ, the Creator, and still see in this chapter, the Father only in Christ Jesus, the Opener and Interpreter. Heb. i. 1-4, In-many-portions and in-many-manners of old-time the God having-spoken-forth to the fathers in the prophets, upon a last *one* of these the days spoke to-us in a Son, (2) Whom He put (assigned) Heir of all-things, by-means-of Whom also He made the ages, (3) Who being a reflected-splendour of the glory and a very-stamp of His substance (understanding), bearing both the all-things by the saying of His power, having-made-Himself a cleansing of-the sins, He-seated-Himself in a right *hand* of the Majesty in high *ones*, (4) having-become by-so-much mightier than (of) the messengers, by-how-much He-hath-inherited a name, more borne through-and-through above them.

The Book was upon the right of the *One* sitting upon the throne ; and the Tender-Lamb took the Book from out of the right hand of the *One* sitting upon the throne. This is the Logos, the Word, the Son of the Father. John i. 1-2, And the Word was towards the God, and God was the Word : (3) all things became by-means-of Him, &c. Daniel's seventy weeks are now known to have been unsealed when the apostle wrote, Dan. ix. 24-7, and now Christ has unsealed every seal. Dan. xii. 9, And He is saying, Go, Daniel ; for hidden and sealed *are* the things, till the time of the end.

The TENDER-LAMB, or the Little-Lamb, as the word *arnion* is a diminutive of *ars*, or *arēn*, a word only once found in the N. T., Luke x. 3. Go-ye-away, behold I-am-

Ch. v. 1-7.

commissioning—from *Myself* you, (apostling) as lambs in midst of wolves. The use of *Arnion*, as a title of Christ Jesus, is peculiar to the Apocalypse. It is a title given twenty eight times. Once only the word is used as a figure, xiii. 11; and once in the other books of the N. T. the Lord says, Feed My little-lambs, John xxi. 15. *Amnos*, translated “Lamb,” is four times used as a title or figure of Christ, and correctly so. The etymology suggests Innocent-One, as a distinctive appellation. AS-HAVING-BEEN-SLAIN is a special reason for worship, as in vv. 9 and 12. See also xiii. 8. HAVING SEVEN HORNS AND SEVEN EYES, &c. These are the Seven Spirits of God, even the same as the seven lamps of fire, p. 79. Here the love is represented by the being slain for us. Such was His love to us, even when we were His enemies! Rom. v. 10. Is not the Son here made one with the Spirit, as He is made one with the Father? 2 Cor. iii. 17, But the Lord is the Spirit, &c.

CHAPTER XVIII.

THE TEMPLE WORSHIP.

Ch. v. 8, *ad finem*. And when He took-by-hand the book, the four living-creatures and the twenty four elders fell in-the-sight-of the Tender-Lamb, having each a harp and golden censers full of incenses, which are the prayers of the holy *ones*. (9) And they-are singing a new song (or are-oding a new ode), saying, Thou art worthy to take-by-hand the book and to open-immediately its seals, because Thou-wast-slain and didst-buy for the God in (at-the-price-of) Thy blood from-out-of every tribe and tongue and people and nation, (10) and Thou-didst-make them a kingdom and priests, and they-are-reigning upon the land. (11) And I saw and I heard a voice of many messengers in a circle of the throne and of the living-creatures and of the elders; and their number was ten-thousands (myriads) of ten-thousands, and thousands of thousands, (12) saying in a great voice, Worthy is-being the Tender-Lamb, the *One* having-been-slain to take-by-hand the power and wealth and wisdom and strength and price and glory and eulogy (benediction). (13) And every creature which is in the heaven and

Ch. v. 8, *ad finem.*

upon the land and beneath (under-below) the land and upon the sea, and the-things in them, I heard all saying, To the *One* sitting (having-seated-Himself) upon the throne, and to the Tender-Lamb, *be* the eulogy and the price and the glory, and the might unto the ages of the ages. (14) And the four living-creatures were-saying the Amen, and the elders fell and worshipped.

The offering of incenses is presented for our instruction here, and once again, viii. 3 and 4. In these two passages we learn that INCENSES ARE THE PRAYERS OF THE HOLY *ones*, or are added to their prayers. Let us take this key of the Spirit, and we shall find much treasure. In the Tabernacle and Temple of old the priests offered incense twice daily, Ex. xxx. 7, 8; and the High Priest, once a year, on the day of atonement, took incense within the veil, Lev. xvi. 11-17. There is a perfect correspondence between the outward ancient ritual and the present spiritual worship in heaven. In ch. viii. another Messenger, our High Priest, has a golden frankincense-burner, which answers to the golden incense-burner in the Holy of Holies, mentioned in Heb. ix. 3, 4. There is now no veil between the holy place, where all the happy spirits are, and the holiest of all, so that by faith we may go at once to the mercy-seat. Heb. x. 19, 20, Having, therefore, brethren, openness into the entrance of the holies in the blood of Jesus, (20) which He made-new for us, a way recent and living, by-means-of the veil, this is His flesh.

Ch. v. 8, *ad finem.*

Ps. cxli. 2, David says, My prayer is prepared . . . incense before Thee, The lifting up of my hands . . . the evening present. The words of the song of the elders makes them the representatives of every tribe and tongue and people and nation. Therefore may we not conclude that the redeemed above offer, morning and evening, every prayer inspired by the Holy Spirit? If so, they know well and share in, our best thoughts. Rom. viii. 26, 7, But, likewise, also the Spirit is taking-by-hand-with-and-instead-of our weakness, for we-are-not-knowing the *thing* what we-shall-pray-for-ourselves, according-as it-is-behoving; howbeit He (it) the Spirit is-interceding-on-behalf-of *us* in unspoken groanings, &c.

The composition of incense is given, Ex. xxx. 34, *ad finem.* In Hebrew “incense” and “perfume” are one word. Incense is preferable because it is a sacred term and signifies that which is burned. Do not all believers understand, by spiritual instinct, that incense, as a wondrous compound, represents the gifts and graces of the Holy Spirit? Stacte is the finest kind of myrrh; onycha may be ladanum of the rock rose; and galbanum is well known in pharmacy. Frankincense is a resin brought from India and the interior of Africa. The *thuia occidentalis*, the frankincense tree, has not yet been clearly identified. Frankincense was offered with every food offering, Lev. ii. 1, 2 and 15.

When we pray in our own strength, even for what is holy, do we not offer strange fire, like Nadab and Abihu? Lev. x. 1-11. So the command not to drink wine nor strong drink, when we worship, is as binding as ever. The apostle Paul

Ch. v. 8, *ad finem.*

repeats the command, Eph. v. 18, And be-ye not-drunk with-wine, in which is unsafeness, howbeit be-ye-filled in Spirit. And is not the rebellion of Korah explained? Num. xvi. 1-10, The broad plates covering the altar are a memorial that no stranger, not made of the spiritual seed of Aaron, can offer public prayer without spiritual death.

THE HOLY *ones* are mentioned for the first out of thirteen times. "Saints" should always be translated holy *ones*, for the word is an adjective and is elsewhere always translated holy. Holy is the only title given to the Spirit of God, and Christ Jesus is named the Holy *One* four times in the N. T. The strict meaning is the whole *ones*, the healed, the hallowed, the sanctified *ones*. To be whole is to be like God, for-this-reason it hath-been written, 1 Pet. i. 16, Ye-shall-be holy, because I *am* holy. Holiness, or wholeness, is the finished work of the Holy Spirit, as hallowing is the process, the energy, the in-working. "I sanctify" and "sanctification" have the same root as holy, and indeed *sanctus* is the Latin for holy. I hallow and hallowing are the Saxon. *Hieros*, twice translated "holy," means sacred, and *hosios*, also, always but once translated "holy," signifies set-apart or consecrated to God.

Each of the living-creatures and the elders, and may we not conclude that each of the worshippers, also? has a harp and is singing a new song. Therefore, in part, the temple worship is a service of song in the strictest sense. An ode, or song, is a secular form of music, written in varied measures. It consists of words suitable for one individual

Ch. v. 8, *ad finem.*

to sing, whilst at the same time he plays some instrument, as a harp or lyre. Hence songs are spoken of as lyric poems. Psalms and hymns are sacred metrical compositions, the one to be psalmed by psalmers (*zam-māhr*) using all kinds of 'musick' (*z māhr*), *i.e.* musical instruments as the cornet, flute, harp, sackbut, psaltery, and dulcimer, Dan. iii. 16; the other to be hymned by unaided voices only. The Saviour and His disciples, after the last supper, having hymned, went out into the Mount of Olives, Matt. xxvi. 30. Paul and Silas, in prison, having prayed, hymned the God, Acts xvi. 25. Eph. v. 18 and 19, Howbeit be-ye-filled in Spirit, speaking-forth to yourselves in psalms and hymns and spiritual songs, singing and psalming in your heart to the Lord.

The song is A NEW SONG. The subject is the purchase effected by the price of the blood of Christ, *viz.*, the kingdom of priests now reigning upon the land. It appears to be called a new song, as compared with the song of Moses, xv. 3. The payment of the soul of Jesus instead of ours does render Him worthy to open the seals, and the kingdom of the heavens. That the purchased *ones* ARE NOW REIGNING UPON THE LAND receives some explanation from the parable of the nobleman and his ten servants, Luke xix. 12-19. The faithful and good servant is made ruler over cities! And we have seen that the conquering one shares with Christ in the government of this world.

The whole company of the heavenly host takes up the song, as in a refrain, adding other words, Worthy is the *One*

Ch. v. 8, *ad finem.*
having-been-slain, &c. And all creation unites in the chorus, the living-creatures saying the Amen. The apostle could see everywhere, even **BENEATH THE LAND**. Surely there can be no more the death or the grave, p. 24, 5, when this chord of praise arises from the supernal, the terrestrial and the infernal! The Spirit has promised this universal adoration to Him who became obedient unto death. Phil. ii. 9-11, Wherefore also the God exalted Him above (all) and gave-freely to Him a name, the *one* above every name, (10) in order that in the name of Jesus every knee shall-have-bowed of upon-heavenly *ones* and of upon-earthly *ones* and of underground *ones* (subterranean *ones*); (11) and every tongue shall-confess-itself fully (from-out-of *the heart*) that Lord *is* Jesus Christ, unto glory of God Father.



CHAPTER XIX.

THE OPENING OF THE SEALS. THE FIRST FOUR:—THE CONQUEROR AND HIS JUDGMENTS; WAR; FAMINE; PESTI- LENCE AND WILD BEASTS.

Ch. vi. 1-8. And I saw when the Tender-Lamb opened one of the seven seals, and I heard (a voice) of one from-out-of the four living-creatures, saying, as a voice of thunder, Come thou. (2) And I saw and behold a white horse, and the *One* sitting upon him having a bow, and there-was-given to Him a crown, and He-came-forth conquering and in-order-that He-shall-have-conquered. (3) And, when He opened the seal, the second, I heard the voice of the second living-creature, saying, Come thou. (4) And there-came-forth another horse fire-like, and to the *one* sitting upon him it-was-given to him to take-by-hand the peace from-out-of the land, and in-order-that they-shall-slay one-another, and-there-was-given to him a great sword. (5) And, when He-opened the seal, the third, I heard *the voice* of the third living-creature saying, Come thou. And I saw and behold a black horse, and the one sitting upon him having a *balance-*

Ch. vi. 1-8.

yoke in his hand. (6) And I heard a voice in midst of the four living-creatures, saying, A chœnix of wheat (*at the price*) of a denarius, and three chœnixes of barleys for (of) a denarius ; and the oil and the wine thou shalt not have-injured. (7) And when He-opened the seal, the fourth, I heard *the voice* of the fourth living-creature, saying, Come thou. (8) And I saw and behold a green horse, and the *one* sitting over (upon-above) him, a name to him *is* the death, and the grave is-following along-with him, and there-was-given to him (*the grave*) authority upon the fourth of the land, to kill-immediately with (in) sword and with (in) hunger and with (in) death and by the wild-beasts of the land.

That the *One* Conqueror is the Lord we know because there is none other, and because He is again revealed to us, xix. 11-16, in all the wonders of His glory and government; in which all the armies of heaven unite, xix. 14. A white horse and white horses are the distinctive figures of the two passages. The horses in the third of Zechariah's four chariots are white, Zec. vi. 3-7. The chariots represent, or rather, are four spirits of the heavens, who possibly are the messengers unto whom the world was then subjected, as it still is to the heavenly spirits, Heb. ii. 5. But now, since the Satan is cast out, all the armies of heaven are pure and ride on white horses ! They are reigning upon the land, v. 10. One thing we know that the Tender-Lamb, our

Ch. vi. 1-8.

Sacrifice and our Righteousness, is now crowned and conquering. 1 Cor. xv. 25, For it-is-behoving Him to reign until which (*time*) He-shall-have-put all the enemies under His feet.

We have sought to understand the presence of Christ, p. 19, 20 ; and now we learn that the four sore judgments are signs of His presence, and that He is ruling in the midst of His enemies, Ps. cx. 2. We cannot take up a daily newspaper without reading of one or more of them. The disciples asked Jesus three questions, Matt. xxiv. 3, Speak-at-length to-us when these-things shall-be? and what *is* the sign of the presence, Thine, and of a with-ending of the age? Few doubt that the first and last questions—about the destruction of Jerusalem and the end of the world—are answered from *v.* 15 to *v.* 36. The second question, What the sign of the presence *even* Thine? is answered, *vv.* 4-14. . . . Look-out that no-one shall-have-deceived you. (5) For many shall-come (*practising*) upon My name, saying, I even I-am the Christ, and shall-deceive many. (6) Ye-shall-be-about to hear (of) wars and hearings of wars ; see-ye, be not-disturbed ; for it-is-behoving all-things to-become-immediately, howbeit the end is not-yet. (7) For nation shall-be-raised-up upon nation and kingdom upon kingdom, and there-shall-be famines and quakings according to places. (8) But all these-things are a beginning of travails. (9) Then they-shall-give you-up unto oppression and shall-kill you, and ye shall-be-hated by all the nations, on-account-of My name. (10) And then many shall-be-caused-to-stumble, and shall-

Ch. vi. 1-8.

give-up one-another and shall hate one-another. (11) And many false-prophets shall-be-raised-up, and shall-deceive many. (12) And on-account-of the *thing* to-be-multiplied-immediately, the lawlessness, the love of the many shall be cooled. (13) But the *one* having-endured (remained-under) unto an end, this *one* shall-be-saved. (14) And this the gospel (evangel) of the kingdom shall-be-heralded in all the inhabited *world* (dwelt-in *place*), unto an evidence to all the nations, and then the end shall-be-come. See Luke xxi. 6-19, where in *v.* 11, pestilences are also mentioned.

That the second living-creature foretold the WARS that have come upon the land is clearly stated. The epithet fire-like is only once employed again, xii. 3, in the description of the great dragon. That the third living-creature foretold FAMINE is equally clear and explicit, for famine is mentioned, *v.* 8, and the prices of food are famine prices. A *choenix*, one quart and a twelfth, is a day's provision, and a denarius, sevenpence three farthings, is a day's wages. Nothing is left for board and clothing, and oil and wine are out of the question. PESTILENCE AND WILD BEASTS are quite as clear, on a little consideration. A greenish colour of the abdomen is one of the first evidences of putrefaction in the dead, and it is always accompanied with living germs called *bacteria* and *micrococcii*. Modern science tells us that all contagious pestilences in animals and in man are accompanied by, if not caused by, *fungi* or living germs, technically by some *contagium vivum*, or by epidermic or epithelial grafts. In either case the poison can only be distinguished by the

Ch. vi. 1-8.

microscope from the dust revealed by the sun-beam. That war causes famine and famine causes pestilence, *i.e.* furnishes a nutritive food for epidemic germs, is known to most. Sir Dominic Corrigan, of Dublin, foretold during the prevalence of the potato disease and consequent famine, the prevalence of typhus in 1846. Typhus and relapsing fever, have each been named, from their predisposing causes, famine fevers.

If we now compare the passages in the O. T. where the four sore judgments are named, we shall find that the poison of fearful things of the dust corresponds with pestilence, a word used twelve times by Ezekiel. Deut. xxxii. 23-5, . . . Mine arrows I consume upon them. (24) Exhausted by famine, and consumed by heat and bitter destruction. And the teeth of beasts I send upon them, with poison of fearful things of the dust. (25) Without bereave doth the sword. Ezekiel xiv. 13-22, . . . The land when . . . I have sent into it famine . . . (15) If an evil living *one* I cause to pass through the land . . . (17) Or a sword . . . (19) Or pestilence, &c. (21) For thus saith the Lord Jehovah ; Although My four sore judgments . . . sword and famine and the wild living *one*, and pestilence . . . (22) yet, lo, there hath been left in it an escape, &c.

Are not these judgments amongst us ? They are material things, but they are the signs of the seasons ("times"), Matt. xvi. 3 ; they are the signs of Christ's presence. In Matt. xxiv., which we have quoted, the Saviour adds to these after v. 9, the persecutions and deaths, and stumbling, and false prophets, and the lawlessness, and the preaching of the

Ch. vi. 1-8.

gospel in all the world. Matt. x. 34, Think not that I came to cast peace upon the land ; I came not to cast peace upon the land—howbeit a sword. John xvi. 1-4, These-things I-have-spoken to you in-order-that ye-shall not-have-been-made-to-stumble (“ offended ”) . . . (4) Howbeit I-have-spoken these-things to you in-order-that when the hour shall-have-come ye-may-remember of them, that I said to you, &c. Are not all these prophecies being literally carried out amongst us ? Nevertheless these figures and facts represent as well spiritual strifes, and famines of the word, and pestilential heresies, and unclean spirits, in the spiritual kingdom.

CHAPTER XX.

THE FIFTH AND SIXTH SEALS—THE MARTYRS' PRAYER; AND THE END OF THE AGE.

Ch. vi. 9, *ad finem*. And when He opened the fifth seal, I saw beneath the altar the souls of the ones having-been-slain on-account-of the word of the God and on-account-of the witnessing which they-were-having. (10) And they cried with a loud voice, saying, Until when, O Master, the holy and truthful, art-*Thou* not-judging and exacting-justice-for our blood from-out-of the *ones* dwelling upon the land? (11) And there-was-given to them a white robe, and it-was-spoken to them in-order-that they-shall-refresh-themselves (take-rest) yet a time, until also their fellow-bondmen shall-have-fulfilled (? *their witness*) and their brethren the *ones* being-about to-be-about-to-kill-themselves (to bring about their own death), as also themselves (have done). (12) And I-saw when he-opened the seal, the sixth, and a great quaking became, and the sun became black as a hairy sack, and the whole moon became as blood, (13) and the stars of the heaven fell upon the land as a fig-tree about-to-

Ch. vi. 9, *ad finem.*

cast her untimely-figs, being made-to-quake (shaken) by a great wind ; (14) and the heaven was withdrawn as a book being-rolled-up, and every mountain and island were-moved from-out-of their places. (15) And the kings of the land and the great-men and the chief-captains and the rich *ones* and the strong *ones* and every bondman and free *one* hid themselves (fled for concealment) into the caves and into the rocks of the mountains, (16) and they-are-saying to the mountains and to the rocks, Fall-at-once upon us and hide us-at-once from the face of the *One* sitting upon the throne and from the wrath of the Tender-Lamb, (17) because it-came, the day, the great *one*, of His wrath, and who is-being-able to-be-placed-immediately (*i.e.* to stand).

The apostle for the first time relates that he saw THE SOULS of the martyrs, whose bodies had been slain ; and once again, only, in the Millennium, xx. 4, 5, that he saw the souls of the *ones* having-been-beheaded, &c. The context proves that they are the same souls, the souls of the martyrs whose bodies are still dead : for they are living, whilst the rest of the dead live not again, till after the millennium. They are in the holy place, BENEATH THE ALTAR, the golden one.

The remarkable prayer of the martyrs, for the EXACTING-JUSTICE-FOR their blood, sends us on also in meditation to the time immediately before the millennium, when, for the second and only other time, the word *ekdikeo*, I exact justice-for ("avenge") is found. It is then given as the answer,

Ch. vi. 9, *ad finem*.

the verbal answer, to their prayer, xix. 2 ; and the answer is accompanied by the only Alleluias of heaven ! The exacting-of-justice-for blood is an expression no where else found in the N. T., but the verb is used on three occasions. Luke xviii. 3-8, The unjust judge avenges the widow, doubtless by pains and penalties. 2 Cor. x. 6, The Corinthians are exhorted to fight against their sins, with spiritual weapons, bringing every thought into obedience, and having in a ready *state* (being ready) to-exact-justice-for every disobedience, when your obedience shall-have-been-fulfilled. Rom. xii. 19, Not exacting-justice-for yourselves, beloved, howbeit give-at-once a place to the wrath, for it-hath-been-written, To Me *is* exacting-justice, I *even* I-instead-of-from-will-give, is-saying, Lord (or, "I will repay, saith the Lord."). Five times the word *antapodidomi* is translated I "recompense" and once I "render-again." We know what the Lord has done, and therefore may with confidence fill-in this compound word thus, I-will-give-from *Myslef*-instead-of *the sinner*. The preposition *anti*, instead of, is used by the Lord Himself of His great work, Matt. xx. 28, Even-as the Son of the Man came not to-be-served-immediately, howbeit *He came* to serve-immediately and to give-immediately His soul a ransom *from captivity* instead-of many *souls*.

If this be the interpretation of the Martyrs' prayer, then we can understand it; and can join in the Alleluias of heaven, xix. 1-6. *Apolutrosis*, a ransoming-from is translated "redemption" nine times, and "deliverance" once. *Agorazo*, I buy, is three times, in this book, translated I redeem ; and

Ch. vi. 9, *ad finem.*

exagorazo, I buy out-and-out is always translated "redeem." In Hebrew I redeem is distinguished likewise from "I ransom" and "I buy," as well as I "break-off," though all these are sometimes translated "redeem." To redeem is to "do the part of a kinsman," Ruth iii. 13. And the *one* redeeming is "the avenger," "the revenger" of blood, Num. xxxv. 12-27. By the quotation in Rom. xii. 19, from Deut. xxii. 35, Mine are vengeance (exact-justice) and recompense, we are taught that there is nothing in the Divine mind corresponding with our revenge. And, when we come to the command to praise, only once given, xix. 5, we shall be again sent back to this very chapter of Deuteronomy, which contains the most dreadful sentences of law; and yet in it the nations are commanded to rejoice with His people, because of the "avenging of blood," v. 43. We shall find that the prayer of the martyrs, and its answer, though long delayed to our imperfect sight, is the great practical theme of Revelation, so far as we are immediately concerned in this age. To each one is given a white robe and they are told to rest and wait. Are they not, in perfect confidence, with all the heavenly host, watching and sharing in all the workings-out of the prophecies of this book?

The title the Martyrs give to Jehovah deserves notice. It is *Despōtes, Master*, a title only found six times in the N. T., and, probably, always addressed to the Father, except in two passages:—2 Pet. ii. 1, But there became also false-prophets in (among) the people, as also there shall-be-false-teachers in (among) you, whoever shall-bring-in-beside heresies of

Ch. vi. 9, *ad finem.*

destruction, (losing-from) even (and) denying (renouncing) the Master having-bought-them, bringing-upon themselves destruction shortly-to-happen. Jude, 4, For certain men came-in-aside (sank-into-beside) the *ones* of old-time having-been-written-before unto this the judging, irreverent, transposing the grace of our God into licentiousness, and renouncing the only Master and our Lord Jesus Christ. In the A. V. *Didaskalos* is translated "Master" forty eight times, and Teacher ten times, eight of which are in the epistles. We thus rarely give the right title, Teacher, to the Lord, though it is the next title in frequency of N. T. usage to Lord. The verb *didasko*, I teach, is so rendered, without exception, ninety-seven times.

The "saints" are said TO BRING-ABOUT THEIR OWN DEATH. That is, they confess Christ, though they know well the consequences. In this special feature they are like their Lord, who came to offer up Himself.

The sixth seal describes the end of the world. If we have been right in interpreting the five seals literally of this earth and of heaven, then we must interpret this seal literally also. We have seen that the sun represents the countenance of Christ, i. 16, and that the stars represent the churches; but here, in the first instance in which the heavens and the earth are spoken of, as being shaken and changed and removed, we are bound by the simplest laws of interpretation to take the words literally. The changes spoken-of never have taken place, when they do there will be an end of the present order of things.

Ch. vi. 9, *ad finem.*

When the seventh trumpet is sounded we are told that the kingdom of the world became (the kingdom) of our Lord and of His Christ, xi. 15, *ad finem*; and that the wrath of God "is come and the time of the dead that they should be judged" with a quaking and great hail. When the seventh censer is poured out, xvi. 17-21, there is a great quaking, the cup of wrath, the removing of mountains and islands, and a great hail. Does not each describe the end of this age and the time of judgment? Then we have three revelations, which we should carefully harmonize, and compare with other descriptions of the last judgment, as we are wont to name it. And we have the first intimation that there are in this book a series of contemporaneous revelations, which, when put together, become stereoscopic views.

A GREAT QUAKING. The word *seismos*, "earthquake," which occurs here for the first time, deserves special attention. With one exception, in fourteen instances, it is always translated "earthquake" in our version. Yet that exception itself proves that the word has nothing to do with the earth more than with all creation, animate and inanimate. The exception is in Matt. viii. 54, And, behold, a great quaking, ("tempest") became in the sea, so-as-that *to cause* the boat to-be covered by the waves; but He Himself was-sleeping. In this seal the great quaking includes the physical catastrophe of the earth and sky; and the terror and alarm of all men. The physical quaking represents the moral. Scientific men now consider all force to be accompanied by, if not to be really, the motion of molecules and of atoms. These

Ch. vi. 9, *ad finem.*

movements are most varied, and probably most complex, but yield when similar movements equally minute and rapid are brought to bear upon them. Thus a suspension bridge may be broken by a very small weight, as by a company of soldiers walking over it, if the time of their step corresponds with the swing of the bridge ; a glass tube may be shivered into rings by drawing the closed hand along it ; and solids become fluids, and fluids gases, when by an increase of temperature their molecules vibrate beyond a certain and definite number of times per second. The ear and the eye would probably be destroyed, that is the sensitive extremities of the nerves of their respective senses, were they so made as to be capable of vibrating the least possible amount more minutely than the diameter of their molecules. What better general word, then, could be selected, to express the unloosing, or analysis, of all things, than quaking ? And what more sublime idea than that all things must thus be dissolved before the face of the Creator ! Heb. xii. 26-8, Of Whom the voice then made-to-quake the land, but now He hath promised, saying, Yet once I *even* I-will-make-to-quake not only the land, howbeit also the heaven. (27) But the (*expression*) Yet once, is making-plain the putting-away (after) of the things being-made-to-quake as having-been-caused-to-be, in-order-that the-things not being-made-to-quake shall have-remained. (28) Wherefore taking-by-hand-besides a kingdom immovable, may-we-be-having grace, by-means-of which we-may-be-serving the God well-pleasing, &c. Joel ii. 28-31, And it hath come to pass afterwards, I do pour My

Ch. vi. 9, *ad finem.*

Spirit on all flesh, and prophesied have your sons and your daughters, Your old men do dream dreams, Your young men do see visions. (29) And also on the men-servants, and on the maid-servants, In those days do I pour out My Spirit. (30) And I have given wonders in the heavens, and in the earth, Blood and fire and columns of smoke. (31) The sun is turned to darkness, and the moon to blood, Before the coming of the day of Jehovah, the great and the fearful. Haggai ii. 6, 7 and 21, For thus said Jehovah of Hosts, Yet once more . . . it *is* a little, And I am shaking the heavens and the earth, And the sea and the dry land, (7) And I have shaken all the nations, &c. (21) . . . I am shaking the heavens and the earth.

The correspondence of the figures in these passages make it impossible to do otherwise than to interpret them according to the same rules. We have the inestimable privilege of living during the shaking of the heavens and of men's hearts, by the Holy Spirit. And, at the close of this His economy, we expect to see all the material signs enumerated. They are all real and physical, but also parables of the more real (if that be possible) and of the spiritual. Matt. xxiv. 29, 30, But immediately after the oppression of those days the sun shall-be-darkened and the moon shall not give her shining, and the stars shall-fall from the heaven, and the powers of the heavens shall-be-made-to-quake. (30) And then here-shall-be-apparent the sign of the Son of the Man in heaven, and then shall-cut-themselves-up all the tribes of the land, and shall behold the Son of the Man coming upon the

Ch. vi. 9, *ad finem.*

clouds of the heaven along-with power and much glory. The darkening of the sun at the crucifixion was surely the beginning of the fulfilment of these prophecies ; when, in the purposes and the workings-out of God all was finished !

For the first time we read of THE WRATH OF THE TENDER-LAMB, and of THE GREAT DAY OF HIS WRATH. The words are more than sinners can bear. They are so strange that, like the Martyrs' prayer, they seem at first sight to suggest some infinite paradox of Him Whose love is as great as His power. In xiv. 10, we find a similar terrible sentence of punishment in the sight of the Tender-Lamb. And in xix. 13-15, we read of Him, the Lord, clothed in a vesture dipped in blood and treading-under-foot the winepress of the wine of the anger of the wrath of the God, the Almighty. The treading of the winepress will be a subject of deepest interest and study, as we read chapter xiv.

CHAPTER XXI.

THE SEALING OF GOD'S BOND MEN.

Ch. vii. 1-12. And, after this, I saw four messengers standing upon the four corners of the land, laying-hold-of the four winds of the land, in-order-that a wind may not blow upon the land, neither upon the sea, nor upon any tree. (2) And I saw another messenger coming-up from sun's rising, having living God's seal ; and he cried with a great voice to the four messengers to whom it-was-given to them to-injure-immediately the land and the sea, (3) saying Ye-shall not-have-injured the land, nor the sea, nor the trees until we-shall-have-sealed the bondmen of our God upon their foreheads. (4) And I heard the number of the *ones* having-been-sealed : a hundred forty four thousand having-been-sealed from-out-of every tribe of Israel's sons ; (5) from-out-of Juda's tribe twelve thousand having-been-sealed. From-out-of Reuben's tribe twelve thousand, from-out-of Gad's tribe twelve thousand, (6) from-out-of Aser's tribe twelve thousand, from-out-of Neptahlim's tribe twelve thousand, from-out-of Manassee's tribe twelve thousand, (7) from-out-of Simeon's tribe twelve thousand, from-out-of Levi's tribe twelve thousand, from-out-of Isachar's tribe

Ch. vii. 1-12.

twelve thousand, (8) from-out-of Zabulōn's tribe twelve thousand, from-out-of Joseph's tribe twelve thousand, from-out-of Benjamin's tribe twelve thousand having-been-sealed. (9) After these things I saw, and behold "a great multitude" (a much crowd), which no-one was-able to number it-immediately from-out-of every nation, and tribes and peoples and tongues standing in-sight-of the throne and in-sight-of the Tender-Lamb, having-been-arrayed (or, having-arrayed-themselves)-with white robes, and palms in their hands; (10) and they-are-crying-out with a great voice, saying The salvation to our God, to the *One* sitting upon the throne, and to the Tender-Lamb. (11) And all the messengers were standing in-circle of (around) the throne, and of the elders, and of the four living-creatures, and they fell in-sight-of the throne upon their faces, and bowed-down-to the God, (12) saying Amen, the blessing and the glory, and the wisdom, and the thanksgiving, and the price, and the power, and the might be to our God, unto the ages of the ages. Amen.

The apostle sees four angels; another Mighty Angel; twelve thousand from each tribe of Israel; and an innumerable company. The first thought is, Are the FOUR MESSENGERS the controllers of the wind? We have just read of the figtree shaken of a mighty wind. The word translated wind, *anemos*, only occurs in the Apocalypse in these two places,

Ch. vii. 1-12.

but in each one of the twenty-eight times it is found in the N. T. elsewhere, the reference is clearly to the material wind. Therefore we are constrained to answer the question in the affirmative. The North, the South, the East and the West winds have each a heavenly messenger into whose care they are given individually. It is not, then, unscientific to speak to our Father about the weather, which depends so much on the winds! Jehovah brought the locusts upon the land of Egypt by means of an East wind, and removed them by a West wind, Ex. x. 13-19. He made the Red sea to go back by means of a strong East wind, Ex. xiv. 21; and a wind from Jehovah brought the quails, Num. xi. 31. A great wind from the wilderness, which must have been a cyclone or whirlwind, smote the four corners of the house of Job's eldest son, Job, i. 18 and 19. And we can't forget the history of Jonah.

And the second thought is, Is the **ANOTHER MESSENGER**, who has **GOD'S SEAL**, the Lord Jesus? Twice, on earth, the Lord stilled the wind and the tempest by His presence, and His word. And there can be little doubt that the other Strong Messenger of ch. x., is the Lord. 2 Sam. xxii. 11, David says of Jehovah, And He rideth on a cherub and doth fly: and is seen on the wings of the wind. This Messenger forbids the four messengers to injure the earth, until the bondmen are sealed. Then the destructive effects of storms are in the hands of the four angels! And must we consider them good or evil angels, for we shall have many instances which prove that God uses evil as well as good angels, as

Ch. vii. 1-12.

especially in ch. ix.? In Ezekiel, ch. ix., we find a very similar instance of six men, doubtless destroying angels, being commissioned from before the brazen altar to smite old and young, and yet one man among them was told to set a mark first upon all the truly penitent.

All men are thus divided, into those who have and those who have not the seal of God, ix. 4; the seal is placed upon the forehead; and it contains the Divine names. xiv. 1-3, And I saw and behold the Tender-Lamb . . . and along-with Him a hundred forty and four thousand, having His name and the name of His Father having been written upon their foreheads, &c. xxii. 1-4, . . . And they shall see His face, and His name *is* upon their foreheads. Compare iii. 12, And I will write upon him My new name.

In this life the Holy Spirit affixes this seal, and we countersign it. 2 Cor. i. 21 and 22, But the *One* confirming us with you into Christ, and having anointed us, *is* God: (22) the *One* also having sealed us, and giving the earnest of the Spirit in our hearts. And v. 5, But the *One* having worked-out (for) us unto this itself is God, the *One* giving to us the earnest of the Spirit. Eph. i. 13 and 14, . . . In Whom (*i.e.* Christ) also ye, having believed, ye-were-sealed with the Spirit of the promise, the Holy, (14) Who is an earnest of our inheritance, &c. Also iv. 30, And grieve ye not the Spirit, the Holy, of the God, in Whom ye-were-sealed unto a day of redemption. This is the Spirit of His Son Whom God hath sent forth into our hearts, crying Abba, the Father, Rom. viii. 15, and Gal. iv. 6. Is it not the white stone? ii.

Ch. vii. 1-12.

17. The bride, in Solomon's song, says, viii. 6, Set me as a seal upon Thy heart, as a seal upon Thine arm. John iii. 33, John the Baptist, says of the Christ, The *one* having-taken-by-hand His witness did seal that the God is true.

The twelve times twelve thousand are the bondmen of our God. Is the number of each tribe the same in order to show that God is no respecter of persons? Is the number of each completed in order to show that there can be no more Jews according to the flesh? That the Jews as such will be known in heaven is clear from our Lord's words to His disciples. Matt. xix. 28, . . . Amen, I am saying to you, that you the *ones* having-followed *with* Me, in the second-birthday, when the Son of the Man shall-have-sat upon His throne of glory, ye even you shall-seat-yourselves (*or* sit) upon twelve thrones, judging the twelve tribes of the Israel. This is the kingdom which the Lord bequeathed to His disciples, Luke, xxii. 30. We read of the names of the twelve tribes once again, as written on the twelve gates of the holy city Jerusalem, xxii. 12. The innumerable company still remaining surely represent, or rather are, the bondmen of the Christ, out of all nations. Can no one number them immediately, because they are, even in the vision of the apostle, still being gathered together, as a never ending procession of conquerors entering heaven? They are all sealed, and bear palms, the emblems of victory, in their hands. We have considered the worship of the angels and elders, pp. 75; 91-6.

CHAPTER XXII.

THE ELDER'S RECORD OF THE GREAT OPPRESSION.

Ch. vii. 13, *ad finem.* And one from-out-of the elders answered, saying to me, These the *ones* having-been-arrayed-in the robes, the white, who are they, and whence come they? (14) And I have-spoken to him, Lord of-me, Thou art-knowing. And he spoke to me, These are the *ones* coming from-out-of the oppression, the great, and they laved their robes and whitened them in the blood of the Tender-Lamb. (15) On-account-of this they are in-sight-of the throne of the God, and are-serving Him day and night in His temple; and the *One* sitting upon the throne shall-tabernacle upon them. (16) They shall not hunger yet, neither shall they thirst yet, neither the sun even shall have-fallen upon them yet (at all), nor all (any) heat, (17) because the Tender-Lamb, the *One* in-the-very midst of the throne is-tending them and is-guiding them upon (towards) fountains of waters of life, and the God shall-wipe-out every tear from-out-of their eyes.

The great multitude whom no one can number are very

Ch. vii. 13, *ad finem.*

probably referred to here. Though the description is so glorious and wonderful, the passage offers no difficulty, except in our having to determine the time of THE GREAT OPPRESSION. But the difficulty is not a great one. The great tribulation, or oppression, has only been mentioned once, i. 9, I, John, your brother and sharer in the oppression, &c. ; and it is not mentioned again, though it is one chief object of the prophecy to prepare the holy ones for it. All other oppressions have been local, ii. 9, 10, and 22.

The Lord Jesus foretold this great oppression. Matt. xxiv. (9) Then they-shall-give you-up unto oppression. I shall kill you, &c. As we have seen, this oppression is one of the signs of Christ's presence, p. 99-102, which the history of His people makes too plain to us. The Lord says of the destruction of Jerusalem, (21) For then there-shall-be great oppression such-as is not-becoming from world's beginning until the now, neither may, at any time, ever-become. And He speaks a third time, apparently of our own days, (29) But immediately after the oppression of those the days, the sun shall-be-darkened, &c. Mark, xiii. 19 and 24, uses almost the same words. John, xvi. 33, quotes our Lord, In the world ye-are-having oppression, &c. Are all these oppressions, taken together, the great oppression, through which all the *ones* arrayed in white robes must pass ?

The Tender Lamb shall shepherd them, and SHALL TENT, or TABERNACLE, UPON THEM ! A tent or tabernacle, is a temporary dwelling, and yet it is chosen to represent the state and happiness of the saints in heaven ! And most

Ch. vii. 13, *ad finem.*

truly, for the redeemed in heaven have not yet received their resurrection bodies, and therefore their present dwelling with the Lord is a temporary one only. The use of the word, to tabernacle, is one of the unvarying instances of the precision with which the words of inspiration are selected. Heb. viii. 2, Our High Priest is a Public-Minister of the holies and of the tabernacle, the truthful, which the Lord pitched, not man. The feast of tabernacles will be, or rather is, kept in the heavens.

THEY LAVED THEIR ROBES. The word, to lave, is not found again in the N. T. Our Lord Jesus found two boats and the fishermen rinsing their nets (laving-from, a compound word), Luke v. 2. The corresponding word in the O. T. is often found, and refers to the washing of clothes. The fuller's field is the laving field, 2 Kings, xviii 17, and Is. vii. 3. In Jacob's blessing of Judah we read, He hath laved in wine His clothing, and in the blood of grapes His covering, Gen. xl ix. 11.



CHAPTER XXIII.

THE SEVENTH SEAL AND THE FIRST TRUMPET.

Ch. viii. 1-7. And when He opened the seal, the seventh, there-became silence in the heaven as half-an-hour. (2) And I saw the seven messengers who are-standing (have-placed *themselves*) in-the-sight-of the God, and there-were-given to them seven trumpets. (3) And another messenger came and was-placed upon the altar, having a golden frankincense burner ; and many incenses were-given to Him in-order-that He-shall-give *them* to the prayers of all the holy *ones* upon the altar, the golden, the *one* in-the-sight-of the throne. (4) And the smoke of the incenses came-up with the prayers of holy *ones* from out of the Messenger's-hand-in-the-sight-of the God. (5) And the Messenger has-taken-by-hand the frankincense-burner, and He filled it full from-out-of the fire of the altar, and cast *it* into the land ; and there became thunders and lightnings and voices and a quaking. (6) And the seven messengers, the *ones* having the seven trumpets, prepared themselves in-order-that they-shall-have-trumpeted. (7) And the first trumpeted, and there became hail

Ch. viii. 1-7.

and fire having-been-mixed in blood, and they-were-cast into the land ; and the third of the land was-burnt-up, and the third of the trees was-burnt-up, and all green grass was-burnt-up.

Not only are the six seals complete in themselves, but there is a sudden interval or rest on the opening of the seventh, as if to prepare us for a fresh series of visions. Nevertheless it is the Tender-Lamb who opens the seventh, as well as the six, so that He opens all prophecy and mystery ; and, in a most important sense, the seven seals include the whole book. In other words, the seven trumpets, on the study of which we are now permitted to enter, and the seven censers which follow, are all included in the seven seals.

AN HOUR in the N. T., where it is not used to designate any hour, or hours, of the day, is generally used to express some present time, of no definite duration, as "the child was cured from that very hour," Matt. xvii. 18. Possibly HALF-AN-HOUR indicates a very short rest, but the word does not occur elsewhere. SILENCE is only found in the Acts of the Apostles, xxi. 40, where it expresses ordinary silence.

After the silence, the seven Messengers, with the trumpets given to them, appear. And ANOTHER MESSENGER is seen, whom we have learned to worship as our Great High Priest, p. 92. The incenses, the gifts of the Spirit, and the prayers of the holy ones, we have rejoiced to understand as made one ; but now the scene is very different. The Messenger has filled the frankincense-burner with fire from the altar,

Ch. viii. 1-7.

without incense, and cast it into the land. The results are the judgments of the seven trumpets. When the seven messengers pour out their censers, also without incense, may we not assume? then also judgments follow. The material judgments of the Tender-Lamb, we have seen, are war, famine, pestilence, and wild beasts, under the second, third and fourth seals. Do not the THUNDERS AND LIGHTNINGS AND VOICES AND A QUAKING represent spiritual judgments? We have sought the meaning of these words before, p. 77-9, and all the passages quoted refer us to the judgments of the throne. In the meantime, do we not see in the words that follow, and in the kingdom of His grace, the signs of the wrath of the Tender-Lamb? See p. 111.

When the first trumpet sounded, HAIL AND FIRE MIXED WITH BLOOD WERE CAST INTO THE LAND. It is in strict harmony with the spiritual interpretation of THE FIRE OF THE ALTAR (words which never occur again, but which must be understood spiritually, as they belong to the heavenly temple) to seek a spiritual interpretation of HAIL AND FIRE. In fact fire is most probably always to be interpreted spiritually in Revelation. Hail is first mentioned under this the first trumpet, but it is mentioned a second time as accompanying the seventh trumpet, xi. 19, and we shall find it a third time, accompanying and ending, the seventh censer, xvi. 21. These three are the only references made to hail in the N. T.

In the O. T. the seventh plague of Egypt, Ex. ix. 18-25, at once demands notice, for there were "thunderings"

Ch. viii. 1-7.

(voices) and hail and fire from heaven, with the destruction of cattle and the smiting and breaking of every herb and tree. In short, the correspondence of metaphor, so complete, suggests the key which opens all the figures of the other trumpets. The plagues of Egypt were material and allegorical; the seven trumpets are real spiritual strokes represented by the Egyptian. Our authority to seek out spiritual meanings from the history of Egypt is given in ch. xi. 8, where the enemies of Christ and His people are called Sodom and Egypt, once for all. And we shall see that all the world in this book is divided into the three great cities of Jerusalem, Babylon, and Egypt. David, in Ps. xviii. 13 and 14, makes use of the same imagery, describing Jehovah's glory. And the Lord, Luke xii. 49, says, I came to cast fire into the land, and what will I if it was already lighted up. Rain and fire, as well as the wind, are emblems of the Holy Spirit, but frozen rain, and fire mixed with blood (blood out of the body and therefore dead) and storms, speak of wrath and destruction. The blood is the soul, therefore dead souls are meant. Can Christ, as the lightning, and His Holy Spirit, as the storm, be desolating? Yes. 2 Cor. ii. 15, 16, Because we are a fragrance of Christ to the God in the *ones* being-saved and in the *ones* being-lost-from (*or* losing-themselves-from) *Christ*, (16) to those, indeed, an odour from-out-of death unto death, but to these an odour from-out-of life unto life; and who is good-enough in-consideration-of (towards) these-things?

THE THIRD OF THE LAND WAS BURNT UP. Is it a third of

Ch. viii. 1-7.

the land of Egypt? Then one third of the spiritual Egyptians will be found to have rejected Christ and resisted His Spirit. **AND THE THIRD OF THE TREES, &c.** John the Baptist used the same metaphor, Matt. iii. 10, But already the axe is-lying at (towards) the root of the trees; every tree, therefore, not causing-to-be good fruit is-being-cut-out and being-cast into the fire. **AND ALL GREEN GRASS.** Once again, in this book, grass is used as an emblem of men, ix. 4. It is several times used as such a metaphor in the Gospels and Epistles. We shall find a third to be a common division, In xvi. 19, Babylon is divided into three portions.

CHAPTER XXIV.

THE SECOND, THIRD AND FOURTH TRUM- PETS. THE GREAT MOUNTAIN : THE GREAT STAR : AND THE SUN-STROKE.

Ch. viii. 8-12. And the second messenger sounded-a-trumpet, and as a great mountain being-burnt in fire was-cast into the sea ; and the third of the sea became blood, (9) and the third of the creatures, the *ones* in the sea died, the *ones* having souls, and the third of the sea-going vessels were (was)-thoroughly-corrupted. (10) And the third messenger sounded-a-trumpet ; and there fell from-out-of the heaven a great star being-burnt as a lamp, and it fell upon the third of the rivers and upon the fountains of the waters. (11) And the name of the star is-being-called the Wormwood (*Apsinthos*) ; and the third of the waters became into wormwood, and many of the men died from-out-of the waters, because they-were-made-bitter. (12) And the fourth messenger sounded-a-trumpet ; and the third of the sun was struck, and the third of the moon and the third of the stars, in-order-that the third of them shall-have-been-darkened, and the day shall not-havé-shone the third of it, and the night likewise.

Ch. viii. 8-12.

There is only one other such mountain as the one BEING-BURNT IN FIRE mentioned in the Scriptures, and that is Mount Sinai. The giving of the law was the first great event, after the destruction of Pharaoh in the Red Sea. Is THE SEA here, the Egyptian sea, spiritually so called? And were the Egyptians who, taking by-hand a trial of the "baptism" or purification, 1 Cor. x. 1 and 2, were drank-up, the allegorical representatives of the third of the sea becoming blood? Heb. xi. 29. They sought to be saved without faith in the God of Israel, and, presumptuously trusting in nature and reason, perished (lost-themselves-from *Him*). To the present day the apostle Paul's words are daily verified, 2 Cor. iii. 6-11. . . . For the letter is killing, but the Spirit is-causing-life-to-be, &c. The letter is the law, the ministration of the death. (9) The ministration of the righteousness by-much rather is-abounding in glory, &c.

We know that there shall be a highway for the spiritual Israel as there was for the Israel of old. Is. xi. 15, And Jehovah hath devoted to destruction the tongue of the sea of Egypt, . . . And hath smitten it at the seven streams, And hath caused men to tread it with shoes. xix. 19, *ad finem*, (22) And Jehovah hath smitten Egypt, smiting and healing, &c.

THE CREATURES IN THE SEA represent men, as we have learnt, v. 13, the only other passage where the word creature (*ktisma*) is named in this book. Here one third die; there every one is praising the One sitting on the throne and the Tender-Lamb, p. 96.

Ch. viii. 8-12.

THE THIRD OF THE SHIPS necessarily includes the occupants of the ships, or even their employers, as Is. xxiii. 1 and 14, Howl, ye ships of Tarshish, is the doom, till the promise comes, v. 18, and her merchandise and her gift have been holy to Jehovah. We only find the figure of boats, or ships, once again, xviii. 17 and 19. Do they represent the merchants of the land, who, loving the world, have not forsaken all, as Peter and John did, and followed Jesus? All such ships are utterly unseaworthy. Jas. v. 1-6, Come-now the rich *ones*, weep-ye howling upon your wretchednesses the *ones* coming-upon *you*.

We know that THE STAR CALLED THE ABSINTH of the second trumpet is an evil messenger, because of his fruits. That stars represent angels we have been distinctly taught. But whether or no this fallen messenger is the Satan, we can only conjecture. In the fifth trumpet, ix. 1, the key of the abyss is given to a messenger, who had fallen from out of heaven, who is doubtless the Satan. The mighty messenger by whom Satan is bound, comes down from heaven with all the insignia of authority, xx. 1. The Lord's words are brought to mind, Luke x. 18, . . . I looked-upon the Satan, as lightning, about-to-fall from-out-of the heaven. In ch. xii., we are told at length of the casting out of the Satan and his messengers from heaven, and of his persecution of the woman. This may be the Satan, and describe other works of his; or it may be another great messenger of evil. In Gal. i. 6-10, the apostle Paul teaches that it may be the work of evil messengers from heaven, even, to deceive, (8)

Ch. viii. 8-12.

Howbeit, even if we, or a messenger from-out-of heaven may-evangelize-himself-beyond what we-evangelized-ourselves to you, let him be anathema (put away).

The seven spirits burning before the throne are represented as lamps. Here the unfaithful spirit is described by the same figure, a figure no where else used. And the apostle Paul makes the fact an occasion of another most important warning. 2 Cor. xi. 13-15, For the such *are* false-apostles, guileful workers, transfashioning-themselves into apostles of Christ; (14) and *it is* not wonderful; for the Satan himself is transfashioning himself into a messenger of light. (15) Therefore *it is* not a great-*thing* if also his servants are transfashioning themselves as servants of justness; of whom the end shall be according to their works.

THE RIVERS and THE FOUNTAINS OF THE WATERS along with the other metaphors, must also be understood spiritually. Our Lord promised rivers of living water, even His Holy Spirit, John vii. 38, 9; and we read of a river of water of life, xxii. 1 and 2. But also we read of the serpent casting out of his mouth water as a river, xii. 15. All sources of knowledge are refreshing to the spirit, as water is to the soul. The natural history and speculative philosophy of the Egyptians were health-giving, till mixed with false superstitions and worship. So even Divine truth may be poisoned and made bitter.

THE FOUNTAINS OF THE WATERS are separated into good and bad, in like manner. "Jacob's well," John iv. 6, should be Jacob's fountain. Jas. iii. 11 and 12, The fountain, from

Ch. viii. 8-12

out of the opening of it, is not sending forth the sweet and the bitter, *is it?* The bitterness of WORMWOOD is proverbial. Words of the same root are found twelve times in the N. T. In the figurative sense of the text are the following:—Acts, viii. 23, For I-am-looking-to (watching-on-behalf-of) thee, being into a gall of bitterness and a knot of injustice. Eph. iv. 31, All bitterness and anger and wrath and clamour and evil speaking let-it-be-taken-up-at-once from you, with all badness.

We have not dwelt upon THE SUN as a metaphor of Christ, though it has been twice so used already, i. 16, and vi. 12. The O. T. contains the same figure. Ps. lxxxiv. 2, For a sun and a shield is Jehovah Eloheem. Mal. iv. 2, And risen to you, ye who fear My name, Hath the sun of righteousness . . . and healing in his wings.

THE MOON has no proper light of her own, but reflects that of the sun, so that it is of little or no apparent use excepting when the sun shines upon it. The original heat is gone ; it has no atmosphere ; it does not rotate on its own axis, but keeps one face constantly towards our earth. But the moon rules the night. Dust reflects light exactly in the same way. We should have no sunbeam without dust, and no clouds or rain without what may be called the ashes of dust which allow the condensation of vapour. How important, then, are little things ! The sun is light, warmth and force, and well represents Christ, the wisdom and the power of God ; the moon reflects light, and well represents the useful position of man to spread abroad Divine light

Ch. viii. 8-12.

and grace even as dust and ashes. When human inventions and errors are added to heavenly truth disease and death must follow and the moon is darkened or even turned into blood, vi. 12. A few solar spots are now understood to bring about storms and bad harvests, how much more terrible must the spiritual condition be when one-third of the spiritual sun is darkened! May we not conclude that the sun and moon represent Biblical and Scholastic Theology? Man's wisdom only darkens counsel by words without knowledge, Job xxxviii. 2.

THE THIRD PART OF THE STARS very probably represent ministers, *i.e.*, human messengers. See p. 26, 7.

CHAPTER XXV.

THE ANNOUNCEMENT OF THE LAST THREE TRUMPETS: THE THREE LAMEN- TATIONS.

Ch. viii. 13. And I saw, and I heard *the voice* of one eagle flying in midheaven, saying in a great voice, **Alas, Alas, Alas** to the *ones* dwelling upon the land from-out-of the other voices of the trumpet of the three messengers of the *ones* being about to sound.

The four living-creatures said Come and See, when the first four seals were opened, and the fourth living-creature is like a **FLYING EAGLE**. Is this messenger the fourth living creature? The seven censers are given to the seven messengers by one of the four living-creatures, xv. 7.

ALAS is an exclamation of pity, rather than a denunciation of calamity. The kings and merchants and shipmasters use the interjection when lamenting over Babylon, xviii. 10, 16 and 19. Our Lord very commonly employed it. The prophet Ezekiel mourns over and warns Jerusalem in like manner, xvi. 23. When Jesus foretold the destruction of Jerusalem, seeing the city He wept upon it, Luke xix. 41. Naturally the three trumpets named together are called “the three woes.” Let us call them the three lamentations.

Why are they classed together? Is it not that we may take

Ch. viii. 13.

a general view of the ground they occupy, before studying each individually? The narration of the three takes up the whole of chapters, ix., x. and xi. The fifth trumpet and first lamentation speak of the Satan and his angels when loosed from the abyss into which they have been cast and in which they have been kept in prison, during the millenium. The seventh trumpet and the third lamentation clearly describe the end of the age, and we have referred them to be harmonized with the sixth seal and the seventh censer. But there is a complication in the narrative of the sixth trumpet and second lamentation, which requires careful thought. The narration of the sixth trumpet begins ix. 13 and ends xi. 13, but in chs. x. and xi. 1-12, many and important visions are introduced, appearing at first sight like interpolations, which in one sense they really are, though, on examination, clearly meant to teach important lessons. The visions themselves are most important and extensive; and, in fact, introduce the whole of the topics expanded subsequently in chs. xii. to xix. These may be briefly represented by the seven censers, so that we have been led to say that the sixth trumpet includes the seven censers, just as the seventh seal includes the seven trumpets, p. 121. In short, we have another unmistakable demonstration that the third part of the Apocalypse is not written in chronological order, but consists of three series of visions or dissolving views, as we might call them, which three series are more or less contemporaneous. For example, the sixth seal ends with the age, whilst the seventh recommences with the trumpets announc-

Ch. viii. 13.

ing God's dealings with spiritual Egypt, during the whole time of His four sore material judgments which effect all men alike. So is the narration of the sixth trumpet which we must suppose follows in order of time the fifth, and relates accordingly to a long period after the millenium, we have a recommencement of prophecies which relate to God's dealings with spiritual Babylon, during its eventful supremacy before the millenium. There are three references which prove this, (a) The mention of the seventh trumpet by the Messenger, the Lord, x. 7. (b) The name Sodom and Egypt given to the city in which the two witnesses are slain, xi. 8. (c) And the words, the same hour, xi. 13, which hour is that of the sixth trumpet, ix. 15. The trumpets do deal with Antichristian rationalism; but whilst they are going on, the kingdom of the Papal wildbeast rises and falls. To repeat what has been said. The trumpets begin, *i.e.*, appear to begin, after the end of the world; and the censers begin, *i.e.*, appear to begin, during a period long after the millenium, though they refer all of them to the time before the binding of the Satan. Therefore the visions of the Apocalypse cannot be taken in chronological order. The next visions furnish a most striking proof of this.

CHAPTER XXVI.

THE FIFTH TRUMPET AND FIRST LAMENTATION. THE LOOSING OF THE SATAN AND HIS ANGELS.

Ch. ix. 1-12. And the fifth messenger sounded-a-trumpet, and I saw a star having-fallen from-out-of the heaven into the land, and there-was-given to him the key of the pit of the abyss. (2) And he opened the pit of the abyss ; and a smoke came-up from-out-of the pit as a smoke of a great furnace, and the sun was-darkened, and the air, from-out-of the smoke of the pit. (3) And from-out-of the smoke locusts came-out into the land, and authority was-given to them as the scorpions of the land are-having authority. (4) And it-was-said to them in-order-that they-shall not injure the grass of the land, neither every green-thing, neither every tree, except (if not) the men who-ever are not having the seal of the God upon their foreheads. (5) And it-was-given to them in-order-that they-may not-kill them, howbeit in-order-that they-shall-be-tested five months, and their testing is as a scorpion's testing, when he-shall-have-hit a man. (6) And in the days, those, the men shall-seek the

Ch. ix. 1-12

death and shall not have found it at all, and shall long to die, and the death is fleeing from them. (7) And the likeness of the locusts *are* like to horses having-been-prepared unto war, and upon their heads as crowns like to gold, and their faces as faces of men, (8) and they-were-having tresses as tresses of women; and their teeth were as of lions, (9) and they-were-having breastplates as iron breastplates, and the voice of their wings as a voice of chariots of many horses running unto war; (10) and they-are-having tails like to scorpions and stings, and in their tails *is* their authority to injure-immediately the men five months, (11) having a king over (upon) them, a messenger of the abyss, a name to him in-Hebrew Abaddon, and in the Greek he-is-having a name Apollyon. (12) The lamentation the one came-away; behold there-are-coming yet two lamentations after these-things.

A STAR HAVING FALLEN reminds us of the third trumpet when a star fell from out of the heaven, but that fell upon the rivers and fountains, and this has fallen upon the land, must we not still conclude the land of Egypt spiritually? THE KEY OF THE PIT OF THE ABYSS was given to him. And so it is written of the locusts, And authority was given to them. John xix. 11, Jesus answered (Pilate), Thou-wert not having any authority-at-all against Me, if it were not having-been-given to thee from above. The abyss is named here for the first time, and the key and the pit, but the pit and its key

Ch. ix. 1-12.

are only named in this passage. The key of the abyss is only once spoken of, xx. 1.

Literally THE ABYSS signifies the bottomless, as we speak of the unfathomable sea, where it has not yet been fathomed. The lake of Galilee is the parable given to us of the abyss. Luke viii. 31, And they (the demonions) were entreating Him (Jesus), in-order-that He-shall not-have-commanded (*or* may not-command) them to-go-away into the abyss. The soul of our Redeemer descended into the abyss when His heart broke on the cross. Rom. x. 7, Or, Who shall come down into the abyss? that is, to-be-about-to-lead-up Christ from dead *ones*. These two are the only references in the N. T. where abyss is found, excepting in this book; but do they not speak volumes? Twice the wildbeast is described as coming up from the abyss, xi. 7 and xvii. 8; and once as coming up from the sea, xiii. 1. Does not this teach us that the sea is also a parable of the abyss? The pit of the abyss is surely, then, a special portion of the abyss, assigned as the prison of unfaithful messengers, and corresponds to tartarus. 2 Pet. ii. 4, For . . . the God spared not-Himself of messengers having-sinned, howbeit having consigned-to-tartarus gave-up unto judgment *the ones* being-kept-in-guard in chains of blackness. In the N. T. the word pit is only used in the most literal sense, as of an ox fallen into a pit.

That the Satan is the king of the imprisoned spirits, whom he is now authorised to set free for a season, is clear from his names, in Hebrew and Greek Abaddon and Apollyon,

Ch. ix. 1-12.

and in English Destroyer ; that the locusts are his messengers is equally clear ; and, as in the Gospels and Epistles the adversary is always spoken of as one, whilst his messengers are many, it is very probable that but one messenger of the pit of the abyss is here intended. We have only one passage to guide us in determining the period of this trumpet, and that is xx. 7, where it is stated that after the millenium, the thousand years, the Satan shall be loosed from-out-of his prison and shall go-forth to make-to-err immediately the nations in the four corners of the land.

Excepting as the smoke of incense, viii. 4 and xv. 8, the word SMOKE is used in a bad sense, as here. The only occasion where it is found besides in the N. T. is Acts ii. 19, where the Apostle Peter is quoting Joel ii. The prophet describes an invasion of locusts, from v. 1 to v. 11, which should be studied as a parallel passage. In like manner the eighth Egyptian plague, Ex. x. 4-19, should be compared. THE SUN AND THE AIR must represent Christ and His Holy Spirit, even as the sun was darkened in the preceding trumpet. The messengers of the Satan are likened to scorpions by our Lord, who gave the seventy authority to tread under foot over serpents and scorpions, and upon all the power of the enemy, &c., Luke x. 19. The peculiarly spiritual authority of the messengers deserves special notice. They are only to injure those who are not sealed, not THE GRASS or any GREEN THING, which we have seen, p. 124, represents the human race. The spiritual Egyptians only are given to the spiritual locusts, and none of the children of Israel.

Ch. ix. 1-12.

And the plague is purely spiritual. The people of the land shall not be killed, but SHALL BE TESTED FIVE MONTHS . . . AS IN A SCORPION'S TESTING, so that they SHALL LONG TO DIE. Jer. viii. 3 and 17, are parallel figures.

We may well hesitate to do anything but glance at the more obvious features of mental phenomena which can only be possible after the experience of the millenium. Those who are there living and are still Antichristian, denying the Father and the Son, must be indeed of all men most miserable. The scorpion's sting inflicts not only local pain and inflammation, but causes weakness and sickliness, with thirst and fever and restlessness and delirium. Conscience, surely must be thus pourtrayed. The same, or similar figures, are common in the Scriptures. 1 Cor. xv. 56, . . . The sting of the death is the sin. Prov. xxiii. 32, . . . As a serpent it biteth and as a basilisk it stingeth. See also Deut. xxxii; Job xx. 16.

THE LIKENESSES OF THE LOCUSTS are very striking. The war-horse, as described, Job xxxix. 19-25, cannot be surpassed for courage and nobility ; the crowns are like to gold ; the faces of men indicate intelligence ; the tresses of women beauty, if not effeminacy ; the teeth of lions destructiveness ; the iron breastplates the means of defence ; and the voices of their wings multitude. The duration of their testing is five months. As each prophetical month consists of thirty days, and, one prophetical day represents a year, the infliction of this sentence will reach one hundred and fifty prophetical years, or not one hundred and forty-eight of our years. See p. 41.

Ch. ix. 1-12.

But on what grounds are “tormented” and “torment” rendered by TESTED and TESTING? The root-word, *basanos*, means a touchstone, by which it was supposed that pure metals could be distinguished from alloys. Therefore the verb, *basanizo* means, I use a touchstone, or I test by a touchstone. When, however, fire was found to be the test of metals, the secondary meaning of I test by fire was suggested, and as fire is painful to living beings, a third sense arose when men were thus tested, viz., I test by pain, I torture, I torment. I test and testing make sense in every passage, and therefore commend themselves as giving the true meaning. Matt. xiv. 24, But the boat was already in the midst of the sea, tested (“tossed”) by the waves. Mark vi. 48, And He saw them tested (“toiling”) in the driving or propelling (“rowing”). 2 Pet. ii. 8, For the just *one* (Lot) tested (“vexed”) a righteous soul with lawless works. Shall the final result of the testing be the revealing of the truth and its acknowledgement and confession, however painful, even by the transgressor himself? We see many proofs of the loving purposes of pain. Let us take them as indications of what infinite love can do, seeing the Loving One can strictly exact His claim to set the lawful captive free.

CHAPTER XXVII.

THE SIXTH TRUMPET: THE SECOND LAMENTATION. THE SLAUGHTER BY THE MESSENGERS OF THE SATAN.

Ch. ix. 13, *ad finem*. And the sixth messenger sounded-a-trumpet ; and I heard one voice from-out-of the four horns of the altar, the golden, the *one* in-the-sight-of the God, (14) saying to the sixth messenger, the *one* having the trumpet, Loose the four messengers the *ones* having-been-bound upon the river, the great Euphrates. (15) And the four messengers were loosed, the four messengers the *ones* having-been-made-ready unto the hour and a day and a month and an anniversary, in-order-that they-may-slay the third of the men. (16) And the number of the armies of the horse *is* two myriads of myriads (two ten-thousands of ten-thousands) ; I heard the number of them. (17) And thus I saw the horses in the vision and the *ones* sitting upon them, having breastplates, fiery and jacinthine and sulphureous ; and the heads of the horses *are* as heads of lions, and from out of their mouths there-is-going-out fire and smoke and sulphur. (18) From the three strokes of these were slain the

Ch. ix. 13, *ad finem.*

third of the men, from-out-of the fire and of the smoke and of the sulphur, the *one* going-out from-out-of their mouths. (19) For the authority of the horses is in their mouth and in their tails ; for their tails are like to serpents having heads, and in them they-are-injuring. (20) And the others of the men, who were not slain in the three strokes, did not repent from-out-of the works of their hands, in-order-that they-shall not-worship the demonions and the idols the golden and the silvery and the brazen and the stony and the wooden, which are-being-able neither to see, nor to hear nor to walk, (21) and they repented not from-out-of their murders nor from-out-of their pharmacies nor from-out-of their fornications nor from-out-of their thefts.

We read no where else of the lousing of these four messengers ; though there is some analogy between them as the inflicters, under orders, of spiritual injury, and the four messengers who were permitted to cause the winds of heaven to blow upon the earth in ch. vii. It is clear that they are the vicegerents, as it were, of the Satan, and we learn also that there are at least two grades in the messengers of the Destroyer—demons and demonions. It is worthy of notice that the river Euphrates is first mentioned here, and that we only read of it again when the sixth censer is poured out upon it, xvi. 12. That this is not a mere coincidence, but all in concert with one design, is evident from the fact

Ch. ix. 13, *ad finem.*

we shall have to consider in due course, viz., that the scenes of the first four trumpets and the first four censers are nearly identical—the land; the sea; the rivers and fountains; and the sun. The fifth trumpet reveals to us the abyss, the kingdom of Abaddon; and the fifth censer is poured out upon the earthly kingdom of the wildbeast; whilst the opening of the fifth seal introduces us at once to the kingdom of the blessed. The four angels now named, we may fairly conclude, were engaged in the dominion of the man of sin, of whom we have not yet heard, and were bound in the river Euphrates, even as their lord was bound when the wildbeast and the false prophet were cast into the lake of fire, before the millenium. The word STROKES, used here for the first time, should also call our attention to a comparison of them with the last seven strokes. These messengers seem grander and more terrible than any, inasmuch as they have been prepared for this slaughter by a like occupation beforehand; for, if the seven strokes are laid upon the worshippers of the wild-beast, those strokes must have ceased before the thousand years. THE HOUR includes three hundred and ninety-one prophetic days, *i.e.*, three hundred and eighty-five years and more than seven months of our time. The work the messengers have to do is to SLAY THE THIRD OF THE MEN, not to test them, and the instruments they use are fire and smoke and sulphur. We must leave almost untouched the sublime imagery. Jacinthine and sulphureous are only spoken of here, though jacinth and sulphur are found again. Are the breastplates

Ch. ix. 13, *ad finem.*

dazzling as well as stifling ? Anger burns like fire, ignorance darkens like smoke, and all life is destroyed by sulphur. Sulphur is mentioned for the first time, but it is always conjoined with fire, as the final sentence of just judgment. In Luke xvi. 29, where we are told it rained fire and sulphur from heaven, they are not separated. The name sulphur was first applied to the resin of gopher wood, *goph-reeth*, and was afterwards transferred to all inflammable substances, and specially to sulphur. The references to sulphur in the O. T. direct us to Sodom and Gomorrah ; to Topheth ; to the judgment of Zion ; and to the overthrow of Gog and Magog.

THE OTHERS OF THE MEN WORSHIP THE DEMONIONS AND THE IDOLS, and repent not from out of their murders and pharmacies and fornications and thefts. Pharmacies are found once again, xviii. 23, as one of the characteristics of Babylon ; and in Gal. v. 19-21, pharmacy ("witchcraft") is enumerated amongst the works of the flesh. As here used, pharmacies, the use of drugs, signifies their abuse in demoniacal arts, as by "sorcerers," xxi. 8 and xxii. 15.

The fifth and sixth trumpets, which we have now reviewed, bring before us the evil work, the testing and the slaying, by the Destroyer and his armies, during the little season in which they are to be unbound, and to go about to gather Gog and Magog to battle, xx. 8. But Satan and his angels have been at work ever since they themselves fell, and are now at work. It is not well to be ignorant of their devices. The remainder of the Apocalypse is chiefly occupied by a relation and warning of Satan's great plan by

Ch. ix. 13, *ad finem.*
which he has made God's people, His spiritual Israel, to err,
and has led them captive a second time into spiritual
Babylon.

A brief review of demonization, as taught in the Scriptures, may make known to us our individual relation to the powerful and real enemies by whom we are either more or less ruled or at the best are surrounded and tempted. Demonions only are mentioned in the Apocalypse, but in Matt. viii. 31, the messengers of the Satan are named demons. The expressions in our version, "possessed with a devil, or devils," and " vexed with a devil," are in the Greek one word, demonized. There are only two passages in the O. T. where demons (*shēhd-heem*) are mentioned, and in both the word signifies false deities, or idols. Deut. xxxii. 17, They sacrifice to demons . . . no *Eloh-āh*; *Eloh-heem* they have not known . . . New ones . . . from the vicinity they came; Not feared them have your fathers. Ps. cvi. 37, 38, And they sacrifice their sons and their daughters to demons, (38) . . . to idols of Canaan. The N. T. teaches the same. 1 Cor. x. 20, 1, Howbeit because what they-are-sacrificing they-are-sacrificing to demonions and not to God; but I will not you to become communists of the demonions. (21) Ye are not able to-be-drinking the Lord's cup and a cup of demonions; ye-are not-able to-be-partaking of Lord's table and a table of demonions.

That these idols and demonions are the messengers of the Satan is clear from our Lord's mighty works. The evil, or unclean spirits as they were then called, dwelt in the

Ch. ix. 13, *ad finem.*

bodies of men, producing many diseases of mind and body. But when the unclean spirits were cast out, as they were in twenty-three instances, they often acknowledged Christ, and the diseases passed away. Everywhere our Lord dealt with them as with intelligent and responsible creatures. He accepts the fact brought forward by the Pharisees that the Satan is the chief ruler of the demonions, and establishes His claim of authority over the adversary, because He cast him and his out. Matt. xii. 24-8, . . . (26) And if the Satan is casting out the Satan he was divided upon himself; how therefore shall his kingdom be placed? . . . (28) But, if in God's Spirit I even I am casting-out the demonions, then the kingdom of the God came-through upon you. Acts xvi. 16-18, A certain damsel having a Python spirit . . . who acting-the-prophetess (*manteuomene*, "soothsaying") was-putting-aside to her lords much working, confessed and obeyed the apostles. Acts xix. 10-19, For the space of two years in Ephesus, the God by the hands of the apostle Paul was-causing-to-be forces not the common-place *ones*, so-as-that the diseases departed and the evil spirits went-out. (13) But certain also of the Jews coming-about (journeymen) putters-to-an-oath ("exorcists") took in hand to name upon the *ones* having the spirits, the evil, the name of the Lord Jesus, saying, I-put you-to-an-oath-by (*or*, I adjure you by) the Jesus whom Paul is proclaiming. . . . (15) But the spirit, the evil *one*, having answered, said, The Jesus I know (by experience) and the Paul I am instructed concerning; but you, who are ye? &c.

Ch. ix. 13, *ad finem.*

As in the days of the apostles it is now, 2 Cor. vi. 15, 16, But what agreement *is there* of Christ towards Beliar (worthless and lawless one), &c.? (16) But what common-ground (*or* accordant-placing-together) *is there* in a temple of God along with idols? &c. Eph. vi. 11 and 12, Clothe-yourselves-at-once in the panoply of the God, towards the enabling you to stand against (towards) the methods of the adversary, (12) because the wrestling is not to you against blood and flesh, howbeit *it is* against the beginnings, against the authorities, against the world-holders of this darkness, against the spiritual-things of the evilness in the high-heavenlies. Thus, as in our day, till the seventh trumpet, men will worship demonions, and repent not of their pharmacies!

In the power and presence of demonions have we not a key to the familiar spirits, the wizards and the witches of the O. T.? The sin of witchcraft was real, and the power of the spirits real, though limited. Lev. xx. 27; Deut. xviii. 10 and 11; 1 Sam. xxviii. 6-25. The enemy is the same, though his methods have varied.

CHAPTER XXVIII.

THE STRONG MESSENGER, AND THE LITTLE BOOK.

Ch. x. And I saw another Strong Messenger coming-down from-out-of the heaven, having-been-arrayed-in (*or* having-cast-about-Himself) a cloud, and the rainbow upon His head, and His face as the sun, and His feet as pillars of fire, (2) and having in His hand a little-book having-been-opened, and He put His foot, the right *one*, upon the sea, but the left *one* upon the land, (3) and He-cried-out with a great voice, even-as-a lion is-roaring. And when He-cried-out the seven thunders spake-forth their voices. (4) And, when the seven thunders had-spoken-forth, I-was-about to write; and I heard a voice from-out-of heaven, saying Seal-at-once what-things the seven thunders spake-forth, and thou-mayest not-write them. (5) And the Messenger Whom I saw standing (*or* having-placed-Himself) upon the sea and upon the land, lifted-up His hand, the right *one*, into the heaven, (6) and swore in the *One* living unto the ages of the ages, Who created the heaven and the-things in it, that a time shall be no-more, (7) howbeit in the days

Ch. x.

of the voice of the seventh messenger when he-may-be-about to sound-a-trumpet. And the mystery of the God was ended, as He evangelized His bondmen, the prophets. (8) And the voice which I heard from-out-of the heaven again speaking-forth along-with me and saying, Go-away, take the little-book the *one* having-been-opened in the hand of the Messenger the *One* standing upon the sea and upon the land. (9) And I-came-away towards the Messenger, saying to Him to give-immediately to me the little-book. And He-is-saying to me Take and eat it-up, and it-shall-make-bitter thy stomach, howbeit in thy mouth it-shall-be sweet as honey. (10) And I took the little-book from-out-of the hand of the Messenger, and I-eat it-up, and it was in my mouth as honey, sweet ; and, when I did-eat it, my stomach was-made-bitter. (11) And they-are-saying to me It-is-behoving thee again to prophesy-immediately upon nations and tongues and many kings.

All the figurative language which surrounds the STRONG MESSENGER has been used before in the descriptions given of Christ Jesus, specially the rainbow, which is of itself distinctive, p. 73, 4. The Lion of the tribe of Judah has prevailed to open the book, but we see here for the first and last time, A LITTLE-BOOK IN HIS HAND. Is not this the book of the seven censers? We are about to be told of wildbeasts rising from out of the land and the sea. Does

Ch. x.

our Lord intimate His supreme authority over both, by putting His feet upon both land and sea? Thunderings, we have seen, represent the voice of the Almighty, p. 77-9. The lesson which THE SEVEN THUNDERS teach is surely that secret things belong to God. Deut. xxix. 29, The things hidden *are* to Jehovah our God, and the things revealed *are* to us and to our sons . . . to the age, to do all the words of this law. In the physical world there is light which is invisible, and there are sounds which are inaudible by us, because our bodily organizations cannot bear their vibrations, p. 109. Col. ii. 18, Let no-one assign-the-chaplet (*or* give-the-award) against you willing in humility-of-mind and worship of the messengers, stepping-into what-things he-hath not-seen, being-puffed-up in-vain (without a purpose) by the mind of his flesh.

The oath which the Strong Messenger takes is a mark of Divinity. The word SWORE is presented to us but once in this place. In Heb. vi. 13, we read, The God, having-given-a-message to the Abraham, since he-was-having to swear-immediately according to no-one greater, He swore by Himself. The declaration is not that TIME, in the abstract, shall be no more, for time is no where in the Scriptures so used. In the three other places where the word is used in this book, and we have already had two, ii. 21 and vi. 11, a limited space or season is meant. May we not understand that the only time will be till the seventh messenger sounds his trumpet? When the kingdom of the world is become the kingdom of our Lord and of His Christ, xi. 15, then the

Ch. x.

mystery of the Gospel and of Redemption will be ended. There will be no more delay, or waiting time. Are not the words And the mystery of the God was ended, the exclamation of the evangelist ?

Again we are taught that the seven trumpets are complete in themselves, and yet that the censers must be poured out first. The seven seals include the seven trumpets, and the seven trumpets include the seven censers.

The little-book is opened now, and the beloved disciple is commanded to eat it up. The parallel passage in Ezekiel, ch. ii. and iii. 1-14, corresponds very closely, "The Lord," Jehovah, in the appearance of a man, is sending the prophet to the house of Israel, and hands to him a roll of a scroll, ii. 9, with the command, Eat this roll, &c., which was sweet and bitter. The prophecy we are now about to study till we come to the Millennium, xx., excepting the notice of the seventh censer, xi. 14, *ad finem*, has to do exclusively with the spiritual house of Israel, even with the rebellious ; and it has been very sweet to the chosen ones to receive the Word, but it has been very bitter to many to have to declare the whole counsel of God.

HONEY is only mentioned again in the N. T. as furnishing, with locusts, the food of John the Baptist, but many texts will at once come to mind from the O. T. Spiritual Canaan flows with milk and honey ; and truer than ever are the words of Is. vii. 22, . . . For butter and honey doth every one eat Who is left in the heart of the land. Prov. xvi. 24, Sayings of pleasantness are a honey-comb, Sweet to the soul, and

Ch. x.

healing to the bone. As a note to this poetical verse, it should be known that sugar does heal rickety bones by retarding the too rapid removal of their earthy particles, the phosphate of lime. The bitterness is not that of wormwood, p. 129, it is the suffering of persecution recorded in the next and following chapters, and which the Lord foretold to His disciples.

AND THEY ARE SAYING TO ME seems to imply that the inhabitants of heaven, as on-lookers, thus address and encourage the apostle.

CHAPTER XXIX.

THE MEASURING OF THE TEMPLE, AND THE TREADING UNDER FOOT OF THE OUTER COURT.

Ch. xi. 1, 2. And there-was-given to me a reed like a staff, saying, Rise-up (continuously) and measure-at-once the temple of the God and the altar and the *ones* worshipping in it. (2) And the court, the one without the temple, cast-out without and thou-shalt not-have-measured it, because it-was-given to the nations, and the city, the holy, they shall tread-under-foot forty and two months.

We have considered and joined in the worship of the temple, p. 91-6; and, till the holy city Jerusalem descends from heaven, the spiritual temple must be, next to the throne, the most glorious object in it, xxi. 10 and 22. The Tabernacle and Solomon's Temple were shadows and models of the Heavenly Temple, each constructed according to the exact Divine written specification and demonstration. Ex. xxv. 8 and 9, And they have made for Me a sanctuary, and I have tabernacled in their midst; according to all that I am shewing thee, the pattern of the tabernacle, and the pattern of all its vessels, even so do ye make *it*. 1 Chron. xxviii. 11 and 19, And David giveth to Solomon his son the

Ch. xi. 1, 2.

pattern of the porch, &c. . . . (12) And the pattern of all that hath been by the Spirit with him, for the courts of the house of Jehovah, &c. . . . (19) The whole is in writing from the hand of Jehovah, &c. In Ezekiel xl. 3, *ad finem*, xli. 1-17, and xlii., there are elaborate measurements of the temple given by a man, his appearance as the appearance of brass, and a thread of flax in his hand, and a measuring-reed. In no other place in the O. T. is a reed employed in measuring. In xxi. 15 and 16 a golden reed is in the hands of the one of the seven messengers, who measured the holy city. We know that all is to be understood spiritually, nevertheless we are assured that everything is arranged, even spiritually, with mathematical accuracy, a perfection in which the inhabitants of the temple and city are now rejoicing. Ezekiel reports the breadth of the building to be one reed and the height one reed, xl. 5. This refers us to the measurement of the city by the messenger. The length and the breadth and the height of it are equal, xxi. 16. Ezekiel tells us that each little chamber is one reed long and one reed broad, xl. 6. Have we not some glimpse of the meaning of this one measure in the fact that each individual heart is a temple? 2 Cor. vi. 16.

The word *staff* is only found here, but we read three times that the “sceptre” of Christ is a staff-of iron. RISE-UP is a word of command peculiar to this occasion. The present tense of the imperative implies a continuance of the command and duty. Spiritual measurements are taught by our Lord and His Spirit. Matt. v. 19, Who, if-so-be, therefore,

Ch. xi. 1, 2.

shall-have-loosed one of these the commandments the least, and shall-have-taught the men thus, he-shall-be-called least in the kingdom of the heavens ; but who-shall-have-caused *them-to-be-done* and shall-have-taught *them*, this *one* shall be called great in the kingdom of the heavens. Eph. iv. 13, 14, Until we, the all, shall-have-arrived-at unto an ended man, unto a measure of a size of the fulness of the Christ, (14) in order that we may not be longer babes, &c.

THE COURT, THE ONE WITHOUT, is clearly the outer court of the temple ; THE HOLY CITY—there is only one—must be the spiritual Jerusalem ; THE NATIONS are the peoples not truly Christ's, whatever they call themselves. In fact we shall find that nominal Christians are specially meant by the nations, to distinguish them from the spiritual Israel. The Jews according to the flesh, who are not Jews according to promise, p. 37-8, is precisely a parallel case. Nominal Christians have persecuted the holy-ones, and trodden them under foot forty and two prophetic months.

In the temple there were two courts, the inner for the priests, with the golden altar of incense, and the outer for the congregation of the people, to which they were commanded to bring all their sacrifices and burnt offerings. So Zacharius went into the temple to burn incense, whilst all the multitude of the people were praying without, Luke i 9, 10. Elsewhere, even in Hebrews, where the holy places are so fully described, the outer court is not named by name, but the sacrifices offered there and the sprinkling of all the people are fully explained. It is deserving of special notice

Ch. xi. 1, 2.

that the Jews were commanded to bring all their sacrifices to the door of the tabernacle, Lev. xvii. 4; to the place which Jehovah Elōh-heem doth fix, Deut. xii. 11; because the neglect of this command is written against most of the faithful kings of Judah. For example, in Jehoash's reign it is written, 2 Kings xii. 3, . . . Still are the people sacrificing and making perfume in high places. Do we not commit the same sin when we forget to worship only in the spiritual temple? The temple worship is the revealed and the only way to the Father. The Lord twice calls His sheepfold His court (*aulē*, seven times translated "palace"), John x. 1 and 16. Every believer is taught of God to apply the Psalms to himself, as *e.g.* lxxxiv. 2, My soul desired, yea it hath also been consumed For the courts of Jehovah. Can we realize the fact that this world of ours is the outer court of the true tabernacle which the Lord pitched, not man? Heb. viii. 2. If this be so, then we shall learn much by studying carefully all that Ezekiel tells us of the outer or outer court.

In our version nations are translated "Gentiles" in this passage. Elsewhere in the O. T. and N. T. sometimes "heathen" as well as "Gentiles" are given; but in the original there is only one word, and that should be rendered nations. The Jews were the chosen nation: all else were the other nations. So we are spiritually Jews, a holy nation, 1 Pet. ii. 9, and all else are the nations. Having got this key, we should use it. The Lord foretold the treading-under-foot of Jerusalem by the Romans, Luke xxi. 24, And

Ch. xi. 1, 2.

they-shall-fall before (to) sword's mouth and shall be-led-away-prisoners-of-war into all the nations, and Jerusalem shall be being-trodden-under-foot by nations, until when (what *time*) seasons of nations shall-have-been-fulfilled. To the present moment all this is literally true; but did not our Lord also foretell the forty and two months suffering of the holy city?

Fleming's explanation of the prophetical time has been already noticed, p. 41, and we have now arrived at the three-fold division of the same period there mentioned.

We can hardly help concluding at once that the thousand two hundred and threescore days, mentioned in the next verse, denote the same period as the forty and two months. Forty-two multiplied by thirty equal twelve hundred and sixty. Again, forty-two months are three years and a half, or twelve months, twenty four months and six months, making forty-two months altogether. And this is the period given by Daniel, vii. 25, . . . And they (the holy ones) are given into his hand (the hand of the horn diverse from the rest) till a season and seasons and a division of a season. In the next chapter, v. 6, the twelve hundred and sixty days are mentioned again, during which the woman shall be fed in the wilderness, and in v. 14 the same period and the same occasion is stated as "a time and times and half a time," *i.e.* a season, seasons and half a season. In xiii. 5, power is given to the wildbeast to continue forty and two months. A harmony of these six passages, to be written out, would be a very profitable lesson. In ch. xii. 12, the whole period is

Ch. xi. 1, 2.

called a little season, viz., that period during which the adversary is permitted to make war with the saints on earth, from the date of his expulsion from heaven to his confinement a thousand years in the pit of the abyss.

CHAPTER XXX.

THE TWO WITNESSES: THEIR POWER AND AUTHORITY.

Ch. xi. 3-6. And I-will-give to My two witnesses, and they shall prophesy a thousand two hundred and sixty days, having-arrayed-themselves-in (*or* having-been-arrayed-in) sackcloth (sacks). (4) These are the two olive-trees and the two candlesticks the *ones* standing in-the-sight-of the lord of the land. (5) And, if anyone is-willing to injure them-immediately fire is-going-forth from-out-of their mouth and is-eating-down their enemies; and, if anyone is-willing to injure them-immediately, thus it-is-behoving him to be killed-immediately. (6) These are-having authority to shut the heaven-immediately, in-order-that rain may not-shower *on* the days of their prophecy; and they-are-having authority upon the waters to turn them into blood and to smite-immediately the land in every stroke, as-often-as if-so-be they-shall-have-willed.

The two WITNESSES are so-named this once, but the Jewish law, Deut. xix. 15, . . . By the mouth of two witnesses, or by the mouth of three witnesses, is a thing established, makes all plain. Christ is the Witness, and all

Ch. xi. 3-6.

who have suffered for Him are His witnesses, "martyrs," ii. 13; and xvii. 6. They are the two olive-trees of Zech. iv., "the two anointed ones," or the two sons of the oil, p. 27. Oil is the emblem of the Holy Spirit, by whose power alone the temple can be built. Zechariah prophesied first of the restoration of Jerusalem and of the temple in the time of the high-priest Joshua and of the tirshatha Zerubbabel; but, secondly, of our happy times when our Priest and King, the Melchisedek, is building up the spiritual temple that cannot be shaken. Many figures also in Zechariah, as the man with a measuring line, ii. 1; the seven eyes of Jehovah, iv. 10; the wicked woman, v. 8; restored Jerusalem, xii. 6; Egypt and Assyria, x. 11; and the gathering of the nations, xiv. 2, of themselves call attention to his prophecy, as well deserving of careful comparison with that of the apostle John.

STANDING IN THE SIGHT OF THE LORD OF THE LAND is another remarkable expression. The title Lord is one given to men as well as to God; the disciples gave it to our Lord before they knew His Divinity. The corresponding word in Zechariah iv. 14, *āh-dōhn* is very generally used as a human title. For example, in the account of Abraham sending his servant to his kindred to take a wife for Isaac, Gen. xxiv, *āh-dōhn* is translated "master" twenty-two times, and "lord" only once, v. 18, when Rebekah says to the servant "Drink, my lord." The brethren of Joseph spoke of him to their father as the lord of the land, Gen. xlvi. 30 and 33. Nevertheless, in Micah iv. 13, and in Ps. xcvi. 5, Jehovah is called the Lord of the whole land, and the Lord of all the land.

Ch. xi. 3-6.

The land is Jehovah's, Ps. xxiv. 1, and yet the land hath He given to the children of men, Ps. cxv. 16. So hath He given the land to the Satan, the god of this age, 2 Co. iv. 4, and the chief-ruler of this world, John xii. 31. The Satan offered all his authority over the kingdom of the inhabited world to Jesus when in the temptation in the desert, but the Lord Jesus resisted the temptation. He has since offered the same bait to the followers of Jesus ; the offer has been accepted, and the gift promised has been given and received, p. 40 and 70. It is a matter of history that for about the period of twelve hundred and sixty years the church, so called, has ruled over the kings of the earth, and that during that time Christ's witnesses have been figuratively clothed in sackcloth. Their prophesying in the face of the enemy has been bitter ; but they put on the panoply, and have done-all, and stood, Eph. vi. 11-13.

These have power to kill their enemies by the fire from their mouths. All the figurative language must be understood spiritually, as it has already been except the word IS-EATING-DOWN ("devoureth"), which has not been met with before and is not again. It is, however, employed five times in the N. T. and always in a bad sense. Therefore we must understand it here as a sentence of condemnation. It is a fire, as the fire of the altar, viii. 5, and kills as the two-edged dart, i. 16. The Saviour prayed for His murderer, and taught His disciples to do the same, Matt. v. 38, *ad finem* ; and yet He came to cast fire into the earth, Luke xii. 49. Under the sixth trumpet, ix. 18, we met with the word killed, and

Ch. xi. 3-6.

were led to consider it as a spiritual punishment, worse than the testing of the fifth trumpet.

The authority of the two witnesses is threefold.

1. **They SHUT THE HEAVEN.** Rain, in both the O. T. and N. T. is the parable of spiritual blessing, Ps. lxxii. 6; Zech. x. 1; Is. lv. 10. Elijah, by the word of God, shut up heaven literally, and it showered not upon the land three anniversaries and six months, James v. 17. Can we help thinking of the three seasons and a half? Did Elijah prefigure the witnesses? John the Baptist was the spiritual Elijah. When Ahaziah sent captains of fifties to take Elijah, fire from heaven came down and consumed two fifties. John the Baptist proclaimed of Jesus that He would baptize, *i.e.*, purify, in Holy Spirit and fire. And, when Jesus and John asked that they might do as Elias did, Jesus took them to task, Luke ix. 55. Jesus said of John, Matt. xvii. 11, Elias, indeed, cometh and shall replace *from the beginning* all things. Did not John the Baptist herald a kingdom in which the curse shall be turned to a blessing—a kingdom in which every devoted-thing shall be holiness to Jehovah? Mal. iv. 6.

2. **THEY TURN THE WATERS INTO BLOOD.** We have concluded that the fountains of the waters represent sources of knowledge, p. 128. When turned into wormwood many souls died in consequence, and so must it be when the waters are turned into blood. The sea is said to become blood, as of a dead man, xvi. 3-6. In xvii. 15, we read that waters where the harlot sitteth are peoples and crowds and nations and tongues. If that is the meaning of waters here, we

Ch. xi. 3-6.

must conclude that instrumentally, by the very truth they teach, the witnesses are a savour of death to the peoples.

3. THEY SMITE THE LAND with every stroke.

The term smite is only used once again in this book, xix. 15, and then it is spoken as the act of the One arrayed in a garment having been dipped in blood from out-of-whose mouth is going-forth a two-edged sharp dart, in-order-that in it He shall have smitten the nations. This is He of Whom it is written, Zech. xiii. 7, Smite the Shepherd, and scattered is the flock.

Under the sixth trumpet it is the horsemen, the messengers of the Satan, who kill with strokes, ix. 20. The last seven strokes are in the hands of heavenly messengers, xv. 1 and 6. In Deut. xxviii. 58, *ad finem*, we read that Jehovah will bring all strokes upon His unfaithful people. The material strokes therein named have indeed fallen upon Israel, according to the flesh. And of us it is written, Luke xii. 47, But that one the bondman the *one* knowing the will of his Lord and not having made ready, neither having done towards his will, shall be beaten *with many strokes*.

CHAPTER XXXI.

THE KILLING OF THE WITNESSES, AND THE REJOICING OVER THEIR UN- BURIED BODIES IN SPIRITUAL SODOM AND EGYPT.

Ch. xi. 7-10. And when they shall have ended their witnessing, the wildbeast, the *one* coming-up from-out-of the abyss shall cause-to-be war along-with them, and shall-conquer them and shall-kill them. (8) And their fallen-body *is* upon the broad-*way* of a city, the great *one*, whichever is-being-called spiritually Sodom and Egypt, where also their Lord was crucified. (9) And they are looking-out-at from-out-of the peoples and tribes and tongues and nations their fallen-body three days *and a half*, and their fallen-bodies they-are-not-sending-away to be placed-immediately unto a monument. (10) And the *ones* inhabiting upon the land are-rejoicing upon them, and are-making-themselves-merry, and shall-send gifts to one-another, because these the two prophets tested (as with a touchstone) the *ones* inhabiting upon the land.

THE WILDBEAST is first mentioned here, out of thirty-

Ch. xi. 7-10.

seven times. Let us seek once for all to understand the metaphor.

a. We are warranted to understand the wildbeast as a metaphor, because we have learned that THE ABYSS is a metaphor, p. 135, 6. And, in the only other place where the wildbeast is spoken of as being-about to ascend from-out-of the abyss, the messenger explains all as a mystery, xvii. 7.

b. In ch. xvii., which contains the full explanation of the wildbeast by the messenger, we have a city mentioned, *viz.*, Babylon, the great, the mystical name of the unfaithful wife, and the messenger says that the wildbeast that carries the wife is a king, the eighth and yet of seven, and that the wife is the city, the great, the *one* having a kingdom upon the kings of the land. The messenger also gives us a paradox, *v.* 8, the wildbeast that was, and is not, and shall-be-present. These words afford a crucial test. What king, or kingdom, had been, and was not, and, when the apostle wrote, was about to ascend from the abyss, the grave, where all the kings lie in their glory, Is. xiv. 18? The city and kingdom named by the messenger, Babylon, had been and was not; and the mystical Babylon, clearly identified by the messenger as Rome papal, xvii. 7-18, has since been. Again she is no more an earthly kingdom, for her time is fulfilled. Till Sept. 20th, 1871, when the king of Italy's troops entered Rome, the very words of our authorized version had been correct for twelve hundred and sixty years—"the beast that was, and is not, and yet is."

c. The city Babylon, thus brought before us, is the third of

Ch. xi. 7-10.

the three great cities named in the Apocalypse. And there are only three cities named. We have read of the holy city, v. 2 of this chapter, called the holy Jerusalem, xxi. 10; we have in the text the great city once for all CALLED SPIRITUALLY SODOM AND EGYPT; and Babylon, called eight times the great city, and once the strong, xviii. 10. In the Divine history, and in the prophets, Canaan, Egypt and Assyria are the three prominent kingdoms, and the book of Revelation teaches us that they are to be understood spiritually. This is the key given to us. Let us read the history, and all the wonderful confirmations of it by modern research; and let us see the finger of God in the spiritual realities around us, of which the past furnishes the historical allegories. As the late Dr. Carson said, those who have mastered this great truth, that the O. T. history is an allegory, need not ask for any further proof of the divinity of the Bible. Let anyone take this master key and he will find that it opens all the locks of the prophets with perfect ease. If we have found a law, as in the Baconian induction, it will prove to be fruitful.

d. There is only one instance in the other books of the N. T. where *therion*, a wildbeast, is used figuratively, viz., Tit. i. 12, The Cretians are . . . bad wildbeasts, &c. In the O. T. the word, *ghēh-vāh* which is Chaldee, when not obviously literal, is exclusively denoted to prefigure the great mundane empires of the world. They, the wildbeasts, are described as coming up from the sea, Dan. vii. 3, whilst the kings, whom they represent, rise up from the earth, vii.

Ch. xi. 7-10.

17. It is admitted that the prophecies of Daniel are most accurate, so much so that the later Jews have deposed them from their former position in the Canon of Scripture ; and Porphyry maintained that they must have been written after the events, and were histories, not prophecies. See Rollin's Ancient History.

We shall now be prepared to compare all that is taught us of the wildbeast, till the end of chapter xix, with the prophecies of Daniel. In the verses immediately before us the earthly kingdom named the wildbeast is **THE one COMING UP FROM OUT OF THE ABYSS**, who shall make war with, and conquer and kill the witnesses. In ch. xii. 17, we read that the dragon went away to cause war to be immediately along with the rest . . . having the witness of Jesus. That the dragon, the wife, and the wildbeast unite in this war we shall see. In ch. xiii. 7, a wildbeast ascending from out of the sea has authority given to him to make war with the **holy-ones** and to conquer them. These are the only places where war is made against the saints, in this book. The wife is charged with the blood of the witnesses and **holy-ones**, xvii. 6, and xviii. 24. In Daniel it is written of the horn, whom the heavenly messenger clearly identifies, ch. vii. 21, I was seeing and this horn is making war with the saints, and hath prevailed over them, &c. (25) . . . and the saints of the Most High it doth wear out, and it hopeth to change seasons and law ; and they are given into its hand, till a season, and seasons and a division of a season.

THE **FALLEN-BODY** of the two witnesses of course refers to

all that their enemies have authority to kill. For three years and a half there were no remaining heretics to be slain, and those who loved Christ did not know where to find a brother. Fleming refers this period to the years 1512 and 1516 A.D. when the greatest darkness prevailed in so-called Christendom. In the year 1497 the Taborites or Speculani, because they lurked in dens and caves, sent out four men to Greece and to the E., to Russia and the N. to Thrace, and to Palestine and Egypt, to find a pure assembly of Christ, but in vain. Two years afterwards two of their number heard of the Piedmontois, hid in the Alps; but in 1510 even the Taborites were discovered and put to death, the last being Andreas Paliwka. This was the last cecumenical persecution.

SODOM AND EGYPT AND ITS STREET are only named here. But it is sufficient once for all to be told that Jerusalem, the geographical and historical city, is SPIRITUALLY Sodom and Egypt. Spiritually is not used again, even in the N. T., excepting 1 Cor. ii. 14, But the soul (psychical) man is not receiving the-things of the Spirit of God; for they are foolishness to him, and he-is not-being-able to know-immediately that they-are-being-examined spiritually. Nevertheless a great deal is taught us of spiritual *ones* and of spiritual *things*. The spiritual name of Sodom is given to the un-faithful Israel by Isaiah, Jeremiah and the apostle Paul. Is. i. 10, Hear the word of Jehovah, ye rulers of Sodom, Give ear to the law of our God, ye people of Gomorrah. Jer. xxiii. 14, . . . And they have been to Me . . . as Sodom and . . . as Gomorrah. Rom. ix. 29, And, according-as

Ch. xi. 7-10.

Isaiah has said before, If Lord of Sabaoth did not purposely leave to us a seed, then we were become as Sodom, and then we were likened as Gomorrah.

From the time of Abraham Sodom and Gomorrah have been a type and witness of God's judgments. See Deut. xxix. 22, *ad finem*; Jer. lxxix. 18 and l. 40, and, in short, every passage where the cities are named. In the N. T. the words of Peter 2 ii. 6-8, and of Jude 7, are familiar to all. And the Dead Sea continues to be the evidence to this day. The apostle Peter says Sodom and Gomorrah are "an example," *hypodeigma*, an undershowing, a tracing-to-be-filled-up. Well therefore may all the filling-in be called by the same name as the first tracing.

That THE PEOPLES AND TRIBES AND TONGUES AND NATIONS should be represented as looking at a fallen-body in a street of a city is itself a sufficient proof that no literal city is meant, but that the moral and religious characters and actions of men throughout the world are thus represented. What took place literally in Asaph's time has now been also spiritually fulfilled. Ps. lxxix. 1-3, O God, nations have come into Thy inheritance, They have defiled Thy holy temple, They made Jerusalem become heaps. (2) They gave the dead bodies of Thy servants Food for the fowls of the heavens, The flesh of Thy saints For the wild beasts of the earth. (3) They have shed their blood as water round about Jerusalem and there is none burying.

The REJOICING over the dead bodies of the two prophets lays bare the secrets of all hearts. Innocent and harmless

Ch. xi. 7-10.

followers of Christ must be hated as He was. Their lives are the epistles of Christ which all must read. This is the touchstone which tests and torments men, whether they will hear or whether they will forbear.

CHAPTER XXXII.

THE RESURRECTION AND ASCENSION OF THE WITNESSES; AND A GREAT QUAKING.

Ch. xi. 11-14. And immediately after the three days and a half, a spirit of life from-out-of the God entered-into in them, and they stood upon their feet, and fear fell-on upon the *ones* looking-upon them. (12) And I heard a great voice from-out-of the heaven saying to them Come-up here ; and they came-up into the heaven in the cloud, and their enemies looked-upon them. (13) And in that the hour there-became a great quaking, and the tenth of the city fell, and there-were-killed in the quaking names of men seven thousand, and the others became afraid and gave glory to the God of the heaven. (14) The alas, (lamentation) the second, came (passed)-away ; behold the alas, the third is-coming quickly.

It is probable that the times of Farel, Zwingle, Luther and the reformation are represented thus. Notwithstanding the world-wide persecution, witnesses of Christ again stood up fearlessly, so that we can almost hear some saying of them, like Herod, This is John the Baptist whom I beheaded.

Ch. xi. 11-14.

The two witnesses representing the disciples of Christ, all that a fair interpretation requires is that other confessors shall have been raised up, and shall have stood upon their feet. Indeed the simultaneous rise of the Reformation in France, Switzerland, Germany, and elsewhere, did cause GREAT FEAR and consternation, for it was manifestly from God, without man's device and arrangement. After the resurrection of Christ many bodies of saints . . . were raised up, and . . . entered into the holy city and were made apparent to many, Matt. xxvii. 52, 3. This was the resurrection of the body literally. We must conclude that the resurrection and the ascension spoken of here INTO THE HEAVEN are the resurrection and ascension of the spirit. Col. iii. 1, If, therefore, ye-were-raised-up-with the Christ, be-ye-seeking the-things above, where the Christ is-being, having-seated Himself in (on) right *hand* of the God. Phil. iii. 20, For our citizenship is subsisting in heavens, from-out-of where also we-are-anxiously-waiting-for a Saviour, Lord Jesus Christ. Acts iv. 13, But looking-upon the openness of the Peter and John, and having comprehended that they are men unlettered and self-taught, they were both wondering *and* were recognising them that they were (*i. e.* used to be) with the Jesus.

IN THAT THE HOUR sends us back to the commencement of the sixth trumpet, ix. 15. In other words, as we have seen, the sixth trumpet takes us on to the seventh, which is the end of the age. Therefore all that we read of the great quaking must be included in the sixth trumpet.

Both the fifth and the sixth trumpet belong to the time

Ch. xi. 11-14.

when the Satan is loosed after the millenium. The wild-beast and the false-prophet are conquered and cast into the lake of fire, before the millenium, xix. 20 and xx. 10. The difference of the subject should prevent all confusion from the non-chronological arrangement of the visions. And, indeed, is not this one character of the Bible, in which we have the histories of the Kings and Chronicles; the various prophets; and the four gospels given to us, in order that we may compare and harmonize them respectively.

We have already considered the material and spiritual meaning of quaking, p. 108-10. The wrath of the Tender-Lamb arrested us then and made us wait for further light. The thunders and lightnings and voices and a quaking of the Seventh Seal and the First Trumpet, p. 120-2, appeared to represent spiritual judgments more terrible than temporal.

THE TENTH, or tithe, is Jehovah's. May we hope that the quaking is that of men's minds produced by the Holy Spirit, p. 110? The killing by the Spirit must be very different from the killing by the four angels, ix. 15. Are the NAMES OF MEN the different sects and schools of speculative philosophy and of falsely-named knowledge?

THE OTHERS BECAME AFRAID AND GAVE GLORY TO GOD. This is the turning point of conversion. Joshua exhorted Achan to put honour on Jehovah, and he said, Truly I have sinned against *Jehovah Elōh-heem* of Israel, vii. 19, 20. He made confession unto ruin of the flesh, in-order-that the spirit shall-have-been saved in the day of the Lord, 1 Cor. v. 5. The Philistines gave honour to *Elōh-heem*, and He

Ch. xi. 11-14.

lightened His hand from them, 1 Sam. vi. 5. And so we read the Divine condition in Mal. ii. 2, If ye hearken not, . . . to give honour to My name, said Jehovah of Hosts. This conversion of nine-tenths of Sodom and Egypt prepares the way for the kingdom of the seventh trumpet; and Ezekiel, xvi. 53 and 55, assures us that the captivity of Jerusalem shall not be turned back till Sodom and her daughters, and Samaria and her daughters, turn back to their former state. The gospel of the messenger of missions, xiv. 7, is, Be-ye-afraid-at-once-of the God, and give-ye-to Him glory, &c.

CHAPTER XXXIII.

THE SEVENTH TRUMPET. THE KINGDOM OF CHRIST; THE JUDGMENT; AND THE ARK OF THE TESTAMENT.

Ch. xi. 15, *ad finem*. And the seventh messenger sounded-a-trumpet ; and there became great voices in the heaven, saying, The kingdom of the world became of our Lord and of His Anointed and He-shall-reign unto the ages of the ages. (16) And the twenty-four elders, the *ones* in-the-sight-of the God having-seated-themselves (*or* having-been-seated) upon their thrones, fell upon their faces and bowed-down-to the God, (17) saying, We-are-giving-thanks to Thee, Lord, the God, the Almighty, the *One* being, and the *One* Who was, because Thou-hast-taken Thy power, the great, and didst-reign, (18) and the nations were-wroth, and Thy wrath came, and the season of the dead to-be-judged-immediately and to give the wages to Thy bondmen, the prophets, and to the holy *ones* and to the *ones* being-afraid of Thy name, to the small and to the great, and to-corrupt-thoroughly and immediately the *ones* corrupting-thoroughly the land. (19) And the temple of the God was-opened in the heaven, and

Ch. xi. 15, *ad finem.*

there-was-seen the ark of His testament in His temple; and there-became lightnings and voices and thunderings and a great hail.

The mystery of God is now ended, x. 7. THE KINGDOM is no more OF THE WORLD, and in the hands of the lord of the land, p. 159, 60, but is assumed by the Anointed, and the elders worship, p. 75, 6. The kingdom has only been mentioned twice before, i. 6 and 9. Then it was a promise to be realized above, and on earth a kingdom of tribulation and patience. It is only mentioned once again, xii. 10, and that is with rejoicing in heaven because the Satan is cast out. In the seventh trumpet the Satan will be cast out of the earth for ever and ever.

And yet Matthew speaks fifty times of the kingdom of the heavens or of the kingdom, and Luke about as often of the kingdom of the God. In addressing the Jews did not our Lord speak of the kingdom of the heavens, in order to teach them not to expect again a kingdom of the earth? Characteristically, in the Gospel of John we only find the kingdom mentioned on two occasions. Nicodemus is taught that the new birth is the only admittance into the kingdom, and three times the Prisoner tells Pilate that His kingdom is not of this world, iii. 3 and 5, and xviii. 36. The Anointed Son of David is reigning on the throne of David, His father, *i.e.*, upon the heavenly throne of which the kingdom of Solomon was the earthly type. The seventy weeks of Daniel were correctly enough interpreted by the Jews, but they expected a temporal Deliverer. Have not many who have taken upon

Ch. xi. 15, *ad finem.*

themselves the name of Christ sought to set up His kingdom? But do we not greatly err when we speak of Christendom as any human, earthly dominion? A visible Christendom must be a counterfeit kingdom. Even in this seventh trumpet there is nothing told us of Christ's coming to the earth. The worship is still in the heavens, and the judgment of the good and the bad is there.

THY WRATH CAME reminds us of the sixth seal, p. 107-11. THE NATIONS WERE WROTH probably refers to the gathering of Gog and Magog, at the battle in the valley of Jehosaphat. To CORRUPT THOROUGHLY has been used once of unseaworthy or decayed ships, viii. 9. The same word is used of destruction by moth-eating, Luke xii. 33; and of the perishing of the body, 2 Cor. iv. 16. The expression, SEASON OF THE DEAD, does not occur elsewhere in the N. T., but the two demonized *ones* of the Gadarenes asked Jesus, Didst Thou come to test us before the season?

It is worthy of special notice that the temple is opened in heaven, and THERE WAS SEEN THE ARK OF HIS TESTAMENT. In xv. 5, it is said the temple of the tabernacle of the evidence was opened, and that is also a unique expression. We learn that the period or age of the seventh trumpet must be distinguished from the coming down from heaven of the new Jerusalem, xxi. 10, for the apostle there says, And a temple I saw not in her, v. 22. Is not the temple and its ritual a representation of the work of reconciliation? The Anointed is making all to live and restoring the kingdom to the Father. In this trumpet He

Ch. xi. 15, *ad finem.*

will assume the kingdom, but so long as there are lightnings and voices and thunderings and a great hail, the work is not accomplished. When the last enemy is put under His feet He will deliver up the kingdom to the Father, 1 Cor. xv. 20-8. Then shall be the new heaven and the new earth, with all the glories of universal righteousness of which the prophets have spoken. The words of Jeremiah iii. 16, 17, furnish an interesting paradox. They say not any more 'The ark of the covenant of Jehovah,' Nor doth it go up upon the heart, Nor do they remember concerning it, Nor do they inspect, nor is it made again. This is spoken of the covenant of works. The time shall come when, all being brought by the Almighty High Priest into the holiest of all, we shall not see the Temple, because we shall be in it ! The ark of the testament is also described and explained in Heb. ix. 4, where the first covenant is called faulty and old, as decaying and vanishing away. The ark (*kibōtōs*) of the testament is the same word as the ark which Noah prepared, which ark was an antitype of "baptism," 2 Pet. iii. 20. These are two distinct words in Hebrew. We are saved by Him who came by means of water and of blood, 1 John v. 6. The two covenants are compared to Hagar and Sarah ; and to Mount Sinai and Mount Sion. Gal. iv. 21, *ad finem.* All these are spiritual and immortal harmonies.

CHAPTER XXXIV.

THE TWO SIGNS: THE BIRTH OF CHRIST AND ENMITY OF THE DRAGON.

Ch. xii. 1-6. And a great sign was-seen in the heaven, a wife having-been-arrayed-in (*or* having-arrayed-herself-in) the sun, and the moon beneath her feet, and upon her head a crown of twelve stars. (2) And being with child (*lit.* having in stomach) she-is-crying-out travailing-in-birth and being-tested to-bring-forth-immediately. (3) And then-was-seen another sign in the heaven, and behold, a dragon, firelike, great, having seven heads and ten horns and upon his heads seven diadems, (4) and his tail is-dragging the third of the stars of the heaven, and did-cast them into the land. And the dragon placed-himself (*or* is-standing) in-the-sight-of the wife, the one being-about to-bring-forth-immediately, in-order-that when she-shall-have-brought-forth he-may-eat-up her Child. (5) And she-brought-forth a Son, a male, Who is-about to-be-tending all the nations in an iron staff; and her Child was-taken-by-force towards the God and towards His throne. (6) And the wife fled into the desert, where she-is-having there a place, having-been-made-ready from the God, in-order-that there

Ch. xii. 1-6.

they-may-be-nourishing her-continually a thousand two hundred and sixty days.

The two signs of this portion are a continuation of the prophecies of the little-book, of ch. x. In the light of the preceding revelations their interpretation is not difficult. We have considered Jezebel, the allegory of the unfaithful wife, p. 52-4, whose life we shall have to study in ch. xvii. Here the faithful **WIFE** is presented to us, the Lamb's wife. These are the only wives given for our instruction and comparison.

The birth of Christ, the Son of the happy and well-spoken-of Mary, is the greatest of all **SIGNS**; and that the Anointed should choose His assembly to be His bride is a great mystery. Eph. v. 32, This, the mystery, is great, but I am speaking unto Christ and unto the assembly. Rom. vii. 4, So-that, my brethren, also ye yourselves were-put-to-death to the law by-means-of the body of the Christ, unto your becoming-immediately (*or* unto the marrying you) to another, to the *One* having-been-raised from-out-of dead *ones*, in-order-that we-shall-have-borne-fruit to the God.

ARRAYED IN THE SUN, &c., are figures as glowing as they are incisive. Christ is the Sun, and the faithful assembly holds all reflected light in subjection, p. 129-30, though crowned with the twelve apostles. Rom. xiii. 14, Howbeit, put-on-at-once the Lord Jesus Christ, and cause not-yourselves-to-be a provision (*or* forethought) of the flesh unto longing. Gal. iii. 27, For as-many-of-you-as were purified into Christ, ye put-on (clothed-yourselves-in) Christ.

The **DRAGON, ANOTHER SIGN IN THE HEAVEN**, is mentioned

Ch. xii. 1-6.

here for the first out of thirteen times. In v. 9 and xx. 2, the dragon is expressly declared to be the Satan, *i. e.*, the Devil, the Adversary. The name is not found elsewhere in the N. T. The second horse, vi. 4, is called FIRELIKE. The description of the dragon, HAVING SEVEN HEADS AND TEN HORNS AND UPON HIS HEADS SEVEN DIADEMS, is distinctive. At first sight the description of the wildbeast appears much the same, but it is not so. Every word, added or omitted, is important. The wildbeast has ten horns and seven heads, and upon the ten horns, ten diadems, xiii. 1. The diadems are upon the seven heads of the dragon ; they are upon the ten horns of the wildbeast. When we come to study the explanation of the messenger, ch. xvii., all will be made very plain. The SEVEN HEADS AND SEVEN DIADEMS of the dragon, we shall find, are the seven forms of government assumed in historical Rome pagan, as all governments and dominions belong to the Satan. The wildbeast comes after the seven, and is the eighth, xvii. 10, 11. The ten diadems upon the ten horns belong to the wildbeast exclusively, because they are kings or kingdoms, which receive their authority with him for one hour, xvii. 12. Diadems are only named once again in this book, and they are not found elsewhere in the N. T. When named again they are belonging to Him whose right they are. Ch. xix. 12, Many diadems are on the head of the *One*, the Faithful and Truthful. THE THIRD OF THE STARS, &c., can only mean the messengers of the Satan, of whom we read in the ninth verse, that they were cast out of heaven with their chief.

Ch. xii. 1-6.

Texts need not be multiplied to confirm or add to the harmony of the text with the first promise and warning of the Bible. Gen. iii. 14, 15, And Jehovah Elōh-heem saith to the serpent . . . (15) And enmity I put between thee and the wife and between thy seed and her seed ; He doth bruise thee—the head, and thou dost bruise him—the heel. The two promises and prophecies quoted by Matthew, ii. 15 and 18 are very significant :—Hos. xi. 1, Because Israel *is* a youth and I love him. Out of Egypt I have called for My Son. Jer. xxxi. 15, Thus said Jehovah, A voice in Ramah is heard, wailing, weeping most bitter, Rachel is weeping for her sons, She hath refused to be comforted for her sons, because they are not. Hosea and Jeremiah spoke of the literal sojourn of Jacob in Egypt and of the captivity of Israel in Assyria, but Matthew teaches that they spoke also of Christ and His fellow children. We have already learned that these historical facts are also allegories of spiritual Egypt and Assyria. We have concluded the study of Egypt and are now entering upon that of Assyria.

TO TEND THE NATIONS WITH AN IRON STAFF is a distinctive attribute of Christ, p. 54. It is given once again, xix. 15. That the THOUSAND, TWO HUNDRED AND SIXTY DAYS during which the wife is nourished in the wilderness is the same as a season, seasons and half of a season of v. 14 there can be little doubt ; nor that the prophesying of the witnesses in sack-cloth, xi. 3, is the same hour, and the little season of the next chapter.

CHAPTER XXXV.

THE WAR IN HEAVEN; AND THE LITTLE SEASON OF PURSUING ON EARTH.

Ch. xii. 7, *ad finem*. And war became in the heaven, the Michael and His messengers, *with the purpose* of the warring immediately along-with the dragon, and the dragon warred and his messengers, (8) and he-was not-strong, neither was a place of them found yet in the heaven. (9) And the dragon was-cast, the great, the serpent, the ancient, the *one* being-called adversary and the Satan, the *one* making-to-err the whole inhabited-world; he was cast into the land and his messengers along-with him. (10) And I heard a great voice in the heaven, saying, Now became the salvation and the power and the kingdom of our God, and the authority of His Christ, because the accuser of our brethren was cast, the *one* accusing them by day and by night. (11) And they themselves did-conquer him on-account-of the blood of the Tender-Lamb, and on-account-of the word of their witnessing, and they loved not their soul until death. (12) On-account-of this make-yourselves-merry the heavens and the *ones* tabernacling in them. Alas to the land

Ch. xii. 7, *ad finem.*

and to the sea because the adversary came-down towards you having great anger, having-seen (knowing) that he-is-having a little season. (13) And, when the dragon saw that he was-cast into the land, he pursued the wife whichever brought-forth the male *child*. (14) And then were given to the wife the two wings of the eagle, the great, in-order-that she may-fly into the wilderness, into her place, where she-is-being-nourished there a season and seasons and half of a season from the serpent's face. (15) And the serpent cast forth-out-of his mouth after the wife water as a river, in-order-that he shall-have-made her river-wrecked ; (16) and the land aided the wife, and the land opened her mouth and drank-up the river which the dragon cast from-out-of his mouth. (17) And the dragon was-wroth upon the wife and went-away to make-war-immediately along-with the others of her seed, of the *ones* keeping the commandments of the God, and having the witnessing of Jesus. And I-was-placed upon the sand of the sea.

We no where else read of WAR IN HEAVEN in this book. In Ep. vi. 12, we read of the spiritual things of the evillness in the higher-heavenlies. Let us simply endeavour to understand the revelation. Michael is called "the archangel," the chief-messenger, by Jude, v. 9 ; and in Daniel, x. 13 and 21, first of the chief heads ; and your head. Gabriel is the only other messenger whose name is given to us. The

Ch. xii. 7, *ad finem.*

dragon is named THE SERPENT, THE ANCIENT once again, xx. 2, the accuser of the brethren as of Job, xii. 10. In the other books of the N. T. the serpent is only named once, 2 Cor. xi. 3. In Is. xxvii. 1, both dragon and serpent are found, as well as leviathan. The dragon is there represented as in the sea.

The thought that the Satan and his angels should have remained in the heaven till after the birth of Christ, and most probably till after His death, so that the brethren had to contend against him in heaven BY THE BLOOD OF THE LAMB AND THEIR WITNESSING, as we have to do now on earth is a very solemn and instructive one. And that the joy of heaven on the casting out of the accuser should be the date of his coming upon the earth, HAVING GREAT ANGER, because of THE LITTLE SEASON allotted to him is another great truth impressed upon us in this passage. We have considered the various modes in which the Satan has made the world to err, p. 143-6. In his plan of giving an earthly kingdom to the unfaithful wife his last and greatest device is revealed. He could not devour the royal and divine Child, but he has devoured almost all of the remnant of the seed of the faithful wife; whilst he has made the whole earth to err.

The identity of the season, the seasons and half a season, *i.e.*, three and a half prophetic years, with the little season, and the hour of trying, p. 62, can scarcely be doubted. This is the period during which the wife is nourished in the wilderness, and in which the two witnesses prophesy; it is

Ch. xii. 7, *ad finem.*

in this period that the flood of water from out of the mouth of the serpent almost made the wife river-wrecked ; and during this period for three years and a half the bodies of the two witnesses lay unburied in the open street. The words a little season *oligon kairon* are peculiar. The small time Satan is loosed, xx. 3, is *mikron chronon*. The saints are told to rest yet a time, *eti chronon*, vi. 11. The wings given to the wife are the two wings of the eagle, the great. Is the fourth living-creature the special protecting messenger of the bride ? River-wrecked is only mentioned here, but is expressive. In 1879 continued rains caused the mountain stream at Llandulas to overflow its banks and cut out for itself a new bed. This was in the direction of one of the massive strong pillars of the railway viaduct. The pillar was undermined, and one of the strongest bridges river-wrecked in a single night. What is meant by the land helping the wife ? Was it when the mountainous regions of Piedmont proved to be a great extent, practically inaccessible to invasion ?

CHAPTER XXXVI.

T H E W I L D B E A S T .

Ch. xiii. 1-10. And I saw a wildbeast coming-up-from-out-of the sea, having ten horns and seven heads, and upon its horns ten diadems, and upon its heads names of evil-speaking. (2) And the wildbeast which I saw was like to a leopard, and its feet as a bear's, and its mouth as a mouth of a lion ; and the dragon gave to it his power and his throne and great authority. (3) And I saw one from-out-of its heads having-been-slain unto death, and the stroke of its death was cured ; and all the land wondered after the wildbeast, (4) and they-bowed-down-to the dragon because he gave the authority to the wildbeast, and they-bowed-down-to the wildbeast, saying, Who is like to the wildbeast, and who is-being-able to-make-war-immediately along-with it ? (5) And there-was-given to it a mouth speaking great-things and evil-speaking, and authority was given to it to-cause-to-be-immediately ("to continue") forty-two months. (6) And it opened its mouth unto evil-speakings towards the God, to-speak-evil-immediately-of His name and His tabernacle and the *ones* tabernacling in the heaven. (7)

Ch. xiii. 1-10.

And there-was-given to it to-make-war-immediately along-with the saints and to-conquer them-immediately, and authority was-given to it upon every tribe and people and tongue and nation. .(8) And all and every the *ones* inhabiting upon the land shall-worship him of whom his name has not been written in the book of the life of the Little-Lamb the *One* having-been-slain from world's founding. (9) If anyone is-having an ear, let-him-hear. (10) If anyone *is* unto (for) taking-of-prisoners-and-spoil-of-war, he-is-going-away unto the taking-of-prisoners-and-spoil-of-war ; if anyone *is* in (*in-favour-of*) a sword, it-is-behoving him to-be-killed-immediately in (*with*) a sword. Here is the endurance and the faith of the holy *ones*.

This WILDBEAST has been called the wildbeast, xi. 7, p. 164.

a. There is no other wildbeast characterized by coming up from out of the abyss. The sea and the lake of Galilee, we have seen, p. 136, are representative of the abyss. And, in fact, as we shall find there is only one wildbeast and its image spoken of in the Revelation. So the very use of the definite article, xi. 7, ungrammatical as it seems at first ! is in itself an instructive argument. It is as much as to say, The wildbeast, not before mentioned, is the one that will be mentioned again and again. *b.* The wildbeast represents an earthly kingdom, and that kingdom is the Babylonian. This has been proved, p. 164. *c.* The TEN HORNS AND SEVEN HEADS identify the wildbeast with the one which

Ch. xiii. 1-10.

carries the unfaithful wife, xvii. 3. The explanation of the messenger, xvii. 7, tells us that the wildbeast is Babylon, spiritually so called. It, also, is full of NAMES OF EVIL-SPEAKINGS. *d.* The exact, and, as we may say, unexpected correspondence of the figures with those of Daniel is of itself most striking. The fourth wildbeast of Daniel, vii. 7, is not likened to any known wildbeast, but *is* divine from all the wildbeasts that *are* before it ; and it hath ten horns. The third wildbeast of Daniel is like a leopard ; the second like a bear ; and the first like a lion. And the wildbeast of the Apocalypse, constituted as we shall see, Dan. vii. 20, of three of the ten horns of Daniel's fourth wildbeast, was in body like A LEOPARD, in its feet like A BEAR, and in its mouth like A LION. *e.* THE DRAGON GAVE TO IT, the wildbeast, HIS POWER AND HIS THRONE AND GREAT AUTHORITY. Because all earthly kingdoms are his. He has the seven heads, with the seven diadems, xii. 3, which we shall have to consider in detail when we come to ch. xvii. 10. We shall then have to consider the seven heads of the wildbeast more particularly, xvii. 9, therefore we had better leave the question of the one SLAIN UNTO DEATH but cured till then. *f.* AND ALL THE LAND WONDERED. This expression of wonder is only recorded once again, and it is recorded of the wildbeast that carried the unfaithful wife, xvii. 8. And the *ones* inhabiting upon the land shall be made to wonder. And they bowed down to the dragon and to the wildbeast. Here we have the triple alliance complete—the dragon, the wildbeast and the unfaithful wife. The unfaithful church

Ch. xiii. 1-10.

exercises dominion on earth, in a kingdom given by the adversary. *g.* The duration of this triple alliance and of the war with the saints is exactly that of the witnessing of the martyrs, and of the nourishing of the faithful wife in the wilderness. This period exhausts all the six passages proposed to be harmonized, p. 156. We have now gone over two series of proofs respecting the figurative meaning and the identity and duration of the wildbeast. We have learned that the wildbeast is an earthly kingdom which makes war with the saints and the faithful wife, twelve hundred and sixty prophetic years, and that the spiritual name of the kingdom is Babylon. We have also learned that the Satan is the giver of this kingdom to the unfaithful wife. In both series of proofs we have been referred to chapter xvii., where the unfaithful wife is specially pourtrayed, and where a messenger, one of the last seven, explains all with reference to past and future history. The study of that chapter is now a study of the history of the past. The seventeenth chapter is the demonstration of the whole argument.

EVIL SPEAKING has been explained, p. 37-9, as chiefly illustrated by some Jews calling themselves Jews, when they were not spiritual Jews! The word is only found once again after its threefold repetition in this passage, viz., xvii. 3, these are declared to blaspheme, xvi. 9, 11, 21. If, then, Christendom is not Christ's kingdom, need we any further witnesses? Mark xiv. 63. Our Lord was condemned for making Himself God, John x. 33. The

Ch. xiii. 1-10.

papacy has made many claims. If not true then the sentence lingers not. So, individually, if we call ourselves Christians, when we are not, we are in the same condemnation. Specially are we condemned when we claim any sacerdotal office or function when we have not the Holy Spirit—when we are not called of God, as was Aaron.

Does not the last verse contain a warning which it would have been well if all the holy *ones* had understood and trusted? The Huguenots employed all the art and resources of war to promote liberty of person, and the establishment of their own formularies. We read of their heroism and devotion and sufferings with the deepest sympathy and admiration, but might they not have known a more excellent way? Luther took no weapons to the Diet of Worms! May the time speedily come when Christ's bondmen shall trust alone in Him, and not seek to promote His cause by any political alliances! The breach of Uzzah teaches as many lessons to-day as ever, 2 Sam. vi. 1-11.

CHAPTER XXXVII.

ANOTHER WILDBEAST, AN IMAGE OF THE FIRST. THE NUMBER OF THE WILDBEAST.

Ch. xiii. 11, *ad finem*. And I saw another wildbeast coming-up from-out-of the land, and it-was-having two horns like to a tender-lamb, and it-was-speaking as a dragon. (12) And it-is-causing-to-be all the authority of the first wildbeast in-the-sight-of it. And it-was-causing *so*-to-be the land and the ones inhabiting in it, in-order-that they-shall-worship to the wildbeast, the first, of which the stroke of its death was-cured. (13) And it-is-causing-to-be great signs, in-order-that also it-may-cause-to-be fire to-come-down from-out-of the heaven into the land, in-the-sight-of the men. (14) And it-is-making-to-err the *ones* inhabiting upon the land on-account-of the signs which it-was-given to it to-cause-to-be-immediately in-the-sight-of the wildbeast, saying to the *ones* inhabiting upon the land to-cause-to-be-immediately an image to the wildbeast who is-having the stroke of the sword and lived. (15) And there-was-given to him to give-immediately spirit (breath) to the image of the

Ch. xiii. 11, *ad finem.*

wildbeast, in-order-that also the image of the wildbeast shall-have-spoken-forth, and shall-have-caused-to-be *that* whoever, if-so-be they-shall not-have-worshipped the image of the wildbeast, shall-have-been-killed. (16) And he-is-causing-to-be all the small and the great and the rich and the poor, and the free and the bond, in-order-that they-may-give to them a sculpture upon their hand, the right, or upon their forehead, (17) and in-order-that not anyone is-able to buy or to sell-immediately except the *one* having the sculpture, the name of the wildbeast, or the number of his name. (18) Here is wisdom. The *one* having a mind let-him-count-at-once the number of the wildbeast; for it is a number of a man, and his number is six hundred, threescore and six.

This ANOTHER WILDBEAST is COMING UP OUT OF THE LAND. Probably this signifies an ordinary earthly kingdom, without reference to the Satan and the abyss. John the Baptist speaks apparently of himself as one coming from out of the land. John iii. 31, The *One* coming from-above is above all; the *one* being from-out-of the land is-being from-out-of the land and is-speaking from-out-of the land. The *One* coming from-out-of the heaven is above all.

We have thus a threefold localization of intelligences, just as in v. 3 and 13. All are either in the heaven, upon the land, or beneath the land. This wildbeast is, of course, also an earthly kingdom, like the first, p. 187. It is LIKE TO A

Ch. xiii. 11, *ad finem.*

TENDER-LAMB. Excepting in this place the title and symbol of the Tender-Lamb are peculiarly the Lord's. May we not wonder when we find earthly kingdoms assuming the title and office of Christ, and defending the faith? The voice is nevertheless that of the dragon. The TWO HORNS may represent the civil and ecclesiastical authorities. In the Papacy the Church rules over the State. In Protestantism the State rules over the Church. Almost all men are beginning to see that, in either case, the alliance has not worked well. To the believer it is an unholy alliance. It is the spiritual fornication explained pp. 48, 52-3; and of which we shall be compelled to study fully in ch. xvii. May we at the same time study afresh what (the) Lord says of His kingdom!

The speech of the second wildbeast is AS A DRAGON. Its laws have been such. In all protestant countries nonconformity has been and to some extent is still under legal disabilities. In Elizabeth's time the first act of disobedience to the Act of Supremacy was punished by loss of land and goods, the second by excommunication, and the third offence was treated as treason, and punished by death. (Vaughan's English Nonconformity, p. 50, 1.) And the Canón law inflicting excommunication remains to the present day unrepealed. What AUTHORITY exercised and made for itself, by the papacy, has not political protestantism made for itself? Henry and Elizabeth claimed the *jus divinum*. Bishop Bancroft first affirmed the *jus divinum* of bishops, as a set off against that of king on the one hand, and the puritans'

Ch. xiii. 11, *ad finem.*

bible on the other. James founded his divine right on that of the bishops, expressing his views and claims in the words,—‘No bishop, no king.’ (*Is.* p. 81.) And all this submission to human authority, and exercise of human authority, has prepared men to bow down to the first wildbeast. The one, State and Church, has ever been the nursery ground of the other, Church and State. It must be so, for the first thought of all earnest God-fearing men is,—We must obey God rather than king. And then there are all the riches and ritual and antiquity enumerated in ch. xviii. on the side of the Church. The wildbeast—leopard, bear and lion—is something grand and terrible. A tender-lamb is wont to be despised. History, nevertheless, tells of terrors exercised under even that banner.

The diagnostic or distinguishing character of the second wildbeast, which chiefly identifies it, is the greatest of all the GREAT SIGNS it is doing IN THE SIGHT OF men, viz., the making FIRE TO COME DOWN FROM OUT OF THE HEAVEN. By this sign it makes men to err more than by any other. According to Tischendorf we must retain the words from out-of heaven, though Alford says the words are only contained in one of the most ancient MSS. But the words come down—into the land, taken by themselves, prove that the fire comes from above, and therefore from God. Not forgetting the double work of fire, p. 123, may we not conclude that this fire is that of Pentecost, and represents the saving power of the Holy Spirit? After all the hard things we have just written of the second wildbeast, let us remember

Ch. xiii. 11, *ad finem.*

it is like to a tender-lamb, and let us, with all our heart, rejoice to confess that many, very many, of Christ's most chosen and honoured ones, have spent their lives in association with it. They have each one preached,—Behold the Lamb of God ; and their word has been in demonstration of Spirit and power. The Holy Spirit has spoken by them, and many three thousands have been added to believers through their labours. Richard Baxter and all the covenanters held that the Crown was the rightful arbiter of Church discipline. To the present day men are made to err by the holy lives of distinguished churchmen. Can any constitution of ecclesiastical polity be wrong, it is argued, that is upheld by such holy men and such zeal ? But, nevertheless, it is so. This book clearly distinguishes and denounces 'measures, not men.' Whatever the interpretation of Babylon may be, no condemnation can be heavier than that passed upon her, xviii. 2. She became a habitation of demonions, and a durance of every unclean spirit, and a durance of every unclean and hated bird, &c. And yet it is added, v. 4, And I heard another voice from the heaven, saying, Come-out from-out-of her, My people, in-order-that ye may not co-share in her sins, and in-order-that ye may not take-by-hand from-out-of her strokes.

But has the image of the wildbeast persecuted and killed those who would not bow down to her ? Macaulay tells us that William (and Mary) hoped to have abolished the Test Act, which continued until 1828, and to have relaxed the terms of Conformity, but was only able to pass a Toleration

Ch. xiii. 11, *ad finem.*

Bill. Yet of this he says:—"It put an end, with scarcely an audible murmur, to a persecution which had raged during four generations, which had broken innumerable hearts, which had made innumerable firesides desolate, which had filled the prisons with men of whom the world was not worthy, which had driven thousands of those honest, diligent, and God-fearing yeomen and artizans, who are the strength of a nation, to seek refuge beyond the ocean, amhong the wigwams of the red Indians, and the lairs of panthers." (Macaulay's England, vol. iii. p. 87.) The ejection of two thousand clergymen from their livings on Bartholemew's Day, Aug. 24th, 1662, instead of Michaelmas, Sept. 29th, thus depriving them of the year's income already nearly earned, is sad but true history. Then the Conventicle Act and the Five Mile Act followed, with the consequent fining and imprisoning more than sixty thousand, of whom five thousand are reported to have died from their sufferings. De Foe makes the number greater. Judge Jeffreys and Archbishop Sheldon were notorious. Coleridge says of the latter:—"I look on Gardiner as canonizable compared with Sheldon. Much as I love the Church of England, I have no hesitation in attesting, as my belief, that nothing in the history of the Inquisition was equally wicked as the conduct of Sheldon and the court after the Restoration." (Vaughan's Nonconformity, pp. 376 and 406-415.) Hallam's Constitutional History of England may be consulted respecting the persecutions which the Puritans endured.

The SCULPTURE, as *charagma* means literally, is mentioned

Ch. xiii. 11, *ad finem.*

for the first time. Whether it refers to the sign of the cross on the forehead, and to the rubric requiring the bread to be taken in the right hand at the test of the sacrament, cannot be certainly affirmed. The word is used five times again, and evidently characterizes the worshippers of the wild-beast and his image, just as the sealing on the forehead characterizes the bondmen of God. The sculpture and the sealing are clearly figurative expressions, as the Name is in the next chapter.

THE NAME AND THE NUMBER OF THE WILD-BEAST are next offered to be counted and read by the wise. The name should be the name of an empire, and we have learned that the wildbeast represents the Latin or Roman Empire, *Latinus, Λατεύος*, is the name chosen by the papacy as the name of its earthly kingdom. The letters of which the name is composed, when counted according to their numerical value, should make 666. Now this name answers to the test, both in Greek and in Hebrew.

$$\lambda = 30$$

$$\alpha = 1$$

$$\tau = 300$$

$$\epsilon = 5$$

$$\iota = 10$$

$$\nu = 50$$

$$\circ = 70$$

$$\varsigma = 200$$

$$666$$

This name and number were first read and counted by Irenæus!

CHAPTER XXXVIII.

THE TENDER-LAMB ON MOUNT SION, AND THE VIRGINS, A FIRSTFRUIT.

Ch. xiv. 1-5. And I saw and behold the Tender-Lamb, standing (having-placed-Himself) upon the mountain Sion, and along-with Him a hundred *and* forty-four thousands having His name, and the name of His Father having-been-written upon their foreheads; (2) and I heard a voice from-out-of the heaven as a voice of many waters, and as a voice of great thunder; and the voice which I heard was as of harpers harping in their harps. (3) And they ode a new ode in-the-sight-of the throne, and in-the-sight-of the four living-creatures and of the elders; and no-one was able to learn the ode, except the hundred *and* forty-four thousands, the *ones* bought from the land. (4) These are they who along-with wives were not defiled, for they are virgins. These the *ones* following the Tender-Lamb where if-so-be He may-go-away. These were-brought from the men, a first-fruit (a beginning) to the God and to the Lamb, (5) and in their mouth was not found a false *thing*, for they are blameless.

Ch. xiv. 1-5.

MOUNT SION, VIRGINS, AND A FIRSTFRUIT are mentioned here for the first, and for the only time in this book.

Mount Sion is in the New Jerusalem, and the mountain is, most probably, that of the Temple. In ch. vii. we have read of the one hundred and forty-four thousand, p. 116, and of the innumerable multitude. Here we have the same division of the redeemed inhabitants of heaven. The twelve tribes of Israel, according to the flesh, now have the Name of the Tender-Lamb, as well as the Name of His Father. The innumerable multitude of the nations, according to the flesh, are teaching their brethren, the Jews, the new song, p. 95. These the tribes are learning to join in the temple worship above, and are singing before the Tender-Lamb, Thou hast brought us to the God in Thy blood, v. 9. They are a firstfruit, the barley sheaf and the seven loaves of leavened wheat, waved and offered in the heavenly passover and pentecost. So the Lord drinks new wine in the kingdom of the Father; and the Holy Spirit inspires all the rejoicings. What will the feast of tabernacles be, when all the fruits are gathered in, from every vineyard and every oliveyard? These are virgins who have followed the Lamb, and are now trimming their lamps, having much oil, to prepare for the marriage supper, yea, to be the wife! We have yet to hear the conjoined song of the 'great multitude' (much crowd), xix. 6 and 7. The voice will then be louder still, a voice of strong thunders. Will the Jews in return teach us the old song—the song of Moses? xv. 3.

CHAPTER XXXIX.

THE THREE MESSENGERS, AND THE HAPPY DEAD.

Ch. xiv. 6-13. And I saw another messenger flying in midheaven, having an agelasting evangel to evangelize-immediately the *ones* sitting upon the land, and unto every nation and tribe and tongue and people, (7) saying in a great voice, Be-ye-afraid-at-once of the God, and give-at-once to Him glory, because the hour of His judgment came ; and bow-ye-down-at-once-to the *One* having-made the heaven and the land and the sea and fountains of waters. (8) And another second messenger, followed, saying, She fell, she fell, Babylon, the great, who from-out-of the wine of the anger of her fornication hath-given-to-drink all the nations. (9) And another messenger, a third, followed to them saying in a great voice, If anyone is-worshipping the wildbeast and its image, and is-receiving a sculpture upon his forehead or upon his hand, (10) also he himself is-drinking from-out-of the wine of the anger of the God, of the *one* having-been-poured-out unmixed in the cup of His wrath, and he-shall-be-tested in fire and sulphur in-the-sight-of the holy messengers and

Ch. xiv. 6-13.

in-the-sight-of the Tender-Lamb. (11) And the smoke of their testing is-coming-up unto ages of ages; and they-are not-having a day and night's refreshment, the *ones* worshipping the wildbeast and its image, and if anyone is receiving the sculpture of its name. (12) Here is the holy *ones'* endurance, the *ones* keeping the commandments of the God and the faith of Jesus. (13) And I heard a voice from-out-of the heaven, saying, Write-at-once Happy *are* the dead *ones*, the *ones* dying in Lord from now. Yea, is-saying the Spirit, in-order-that they-shall-refresh-themselves from-out-of their toils ; but their works are following along-with them.

The first messenger is commissioned to preach the gospel to every intelligent creature, as Gabriel was sent to Zacharias, reminding us of our Lord's words, Matt. xxiv. 14, And this, the evangel of the kingdom, shall be heralded in all the inhabited-world unto an evidence to all the nations ; and then shall come the end. This is the only place where the **EVANGEL** is mentioned in this book, though the verb is used once again, x. 7. . . . as He did evangelize His bondmen, the prophets.

It is sufficient to know that missions are under the special care of one mighty angel ; and that our day is characterized by missionary effort ; but the end is not yet. The reason given, **BECAUSE THE HOUR OF HIS JUDGMENT CAME**, is also only urged this once. Must not the judgment, then, be in

Ch. xiv. 6-13.

the first instance that announced by the next messengers ? The call to worship the Maker of THE HEAVEN AND THE LAND AND THE SEA AND THE FOUNTAINS OF WATERS reminds us of the scenes of the first, the second and the third of the seven trumpets, viii. 7-10, and of the seven censers, xvi. 2-4. These are the beginnings of God's judgments upon spiritual Egypt and Babylon, and our Lord and the Spirit speak of the whole of our times as an hour. John iv. 23, Howbeit an hour is-coming and now is-being, when the true worshippers shall-bow-down to the Father in Spirit and in Truth. John i. ii. 18, Little children, it is a last hour, and according as ye heard that antichrist is-coming, also now many anti-christs have-become ; whence we know that it is a last hour. Therefore the hour of His judgment may include the whole period of probation upon earth—the seven trumpets and the seven censers. To each individual, this is the judgment, that the Light has come into the world, John iii. 19 ; and now is a judgment of this world, John xii. 31.

The second messenger announces THE FALL OF BABYLON, suddenly as it were, for the city has not been named before. Nevertheless its identity has been clearly made out. In like manner the wildbeast was named without previous introduction, xi. 7 ; and the false-prophet will be, xvi. 13. Does not this teach us to study and compare the whole book ?

THE WINE OF THE ANGER OF HER FORNICATION may refer, as a parable, to unfaithfulness, and to the enmity and ill will, against the two witnesses. The adversary had great anger because he knew that he had but a short time, xii. 12.

Ch. xiv. 6-13.

Herodias compassed the death of John the Baptist by unlawfulness, hatred and feasting, Matt. xiv. 1-10. In 2 Tim. ii. 26, speaking of opponents of the truth, the apostle uses the remarkable words, And they may wake-up-as-from-a-drunk-en-sleep (sober-up) from-out-of the snare of the adversary, taken-alive by him unto his will. So the *ones* inhabiting the land were made drunk from-out-of the wine of her fornication, xvii. 2.

The third messenger completes the judgment, entering into details. THE WINE OF THE ANGER OF THE GOD . . . UNMIXED IN THE CUP OF HIS WRATH, is a sentence greater than can be borne. That the same metaphors, the wine of the anger, &c., should be used, as are used of Babylon, overwhelms us. The wine is unmixed (a word not found elsewhere), and is in the cup of His wrath. A cup, also, is part of the description of the unfaithful wife and of Babylon, xvii. 4 and xviii. 6. The whole seems to say,—Choose for you to-day Whom ye do serve, &c., Josh. xxiv. 15. You must drink one wine. If we drink the wine of Babylon we drink the wine of the anger of God. It is not the true vine ; it is the vine of the land, and poison is in it.

Words need not be added to impress upon all the duty of deciding at once who and what the wildbeast and its image are. The watchman must lift up his voice, to be free from the blood of his brother ! Sulphur has been named before, p. 143, but TESTING IN FIRE AND SULPHUR is here first noted, and for the only time as far as men are concerned. The adversary, after the millenium, shall be cast into the lake of

Ch. xiv. 6-13.

fire and brimstone where the wildbeast and the false-prophet have been all that time, and they shall be tested by day and by night unto the ages of the ages. Fire destroys by oxidation everything except the pure metals and the fixed salts ; and sulphur, during combustion, by the formation of sulphurous acid, destroys all forms of animal and vegetable life. Burning sulphur is now the favourite mode of disinfecting rooms. Therefore we may conclude that fire and sulphur are the most destructive and, at the same time, the most purifying of known bodies. May we hope that all sin will be destroyed, whilst what is immortal will be purified ! THE SMOKE OF THEIR TESTING may refer to the remembrance of it. The smoke joined with blood and fire in Joel ii. 30 is either columns (*tee-m rohth*) of smoke, or vapour (*atmis*) of smoke. In Canticles, iii. 6, Solomon is likened to columns of smoke ; and by James, iv. 14, the life of the twelve tribes is likened to vapour. The words columns and vapour occur no where else. The endurance of the holy-ones is recorded for the seventh and last time. Happy they, for they shall be refreshed and rewarded, p. 8, 9.

CHAPTER XL.

THE HARVEST ; THE VINTAGE ; THE WINEPRESS.

Ch. xiv. 14, *ad finem*. And I saw, and behold a white cloud, and upon the cloud *One* sitting, like to a son of man, having upon His head a golden crown, and in His hand a sharp sickle. (15) And another messenger came-forth from-out-of the temple, crying-out in a great voice to the *One* sitting upon the cloud, Send-at-once Thy sickle and reap-at-once, because the hour to reap-immediately came, because the harvest of the land was-dried-up. (16) And the *One* sitting upon the cloud cast His sickle upon the land, and the land was harvested. (17) And another messenger came-forth from-out-of the temple, the *one* in the heaven, having also himself a sharp sickle. (18) And another messenger came-forth from-out-of the altar, the *one* having authority upon the fire, and he called with a great outcry to the *one* having the sickle, the sharp *one*, saying, Send-at-once thy sickle, the sharp *one*, and gather-at-once the clusters of the vine of the land, because the grape of the land reached-her-prime (acmatized). (19) And the messenger cast his sickle

Ch. xiv. 14, *ad finem.*

into the land, and gathered the vine of the land, and cast *it* (her) into the winepress, the great *one* of the wrath of the God. (20) And the winepress was-trodden-under-foot outside the city, and blood came-forth from-out-of the winepress until (unto) the bits of the horses, from a thousand six hundred furlongs.

THE *One* LIKE A MAN, SITTING UPON A WHITE CLOUD AND CROWNED, is distinctively the Son of the Man, and the scene is that of the end of the age. It is THE HARVEST represented once for all. Matt. xiii. 39-43, But the harvesters are messengers. The wheat is first gathered into the garner, then the vine of the land is cast into the winepress of the wrath.

The messenger HAVING AUTHORITY UPON FIRE suggests the burning of the tares, but he is not named again. So THE CLUSTERS OF THE VINE OF THE LAND are words and thoughts not found elsewhere in the N. T. Once our Lord uses the parable of sending forth the sickle, Mark iv. 29; and once speaks of a winepress in a vineyard, Matt. xxi. 33. In xix. 15, the Conqueror, crowned with many diadems, and arrayed in a garment having been dipped in blood, is represented as Himself treading underfoot this winepress of wrath. The winepress was trodden underfoot outside the city, for our Lord suffered without the gate, Heb. xiii. 12. We are sent back to the O. T., where there are many references to the vine. The song of Moses must be explained by the song of the Lamb. Deut. xxxii. 32-43, For the vine of Sodom their vine *is*, and of the fields of Gomorrah; Their grapes

Ch. xiv. 14, *ad finem.*

are grapes of gall. They have bitter clusters. (33) The poison of dragons is their wine, and the venom of asps. In the text we have the vine of Babylon, and Christ is the true vine of Jerusalem. Jer. ii. 21, And I planted thee a choice vine, wholly a true seed, and how hast thou been turned to Me, to the degenerate shoots of a strange vine. Read also Is. v. 1-7.

There are three passages where treading the winepress is used as a figure of God's judgments. *a.* Joel iii. 12-14. Wake and come up, let the nations into the valley of Jehosaphat, (13) For there I sit to judge all the nations around. (14) Send ye forth a sickle, For ripened hath harvest, Come in, come down, for filled hath been the press, Overflowed have winepresses, For great is their wickedness. The whole chapter corresponds with the last great battle with Gog and Magog, xx. 7-9. Let it be noted that Egypt and Edom shall be a desolation, v. 19, whilst Babylon is not named, for she has been cast into the lake of fire before the Millenium ! xix. 20. And let the last verse be remembered, And I have declared their blood innocent, *That I did not declare innocent, &c.* Thus mercy is rejoicing over judgment. *b.* In the Lamentations of Jeremiah, i. 5, speaking of the desolation of Jerusalem by Nebuchadnezzar, king of Babylon, we read, A winepress hath the Lord trodden to the virgin daughter of Jerusalem. In Lam. iii. the prophet takes upon himself all the sin of his people, speaking, does he not ? in the person of Christ. And therefore there are words of mercy, (31-6) For the Lord doth not cast off to

Ch. xiv. 14, *ad finem.*

the age. For though He afflicted, yet He hath pitied, According to the abundance of His kindness. For He hath not afflicted with His heart, Nor doth He grieve the sons of men. To bring under one's feet any bound ones of the earth, &c., the Lord hath not approved. The temporal destruction of Jerusalem may well be an allegory of the spiritual desolation ; whilst the calling of all nations against Jerusalem, Jer. i. 15, and the deliverance of his servant, as a defenced city, against false brethren, v, 18, may well represent the ultimate safety of the beloved city. The special and continued teaching of Jeremiah of the duty and safety of submission to Babylon, and of the sin of trusting or fleeing to Egypt, should be carefully pondered. It is most significant that the three lamentations of the apocalypse come after the deliverance from Babylon. The lesson of Egypt is a much longer one than that of Babylon.

c. Isaiah lxiii. 1-8. The One mighty to save, with red clothing and garments as treading in a wine-vat, answers the challenge of the watchman on the walls of Jerusalem ; A wine-press I have trodden by Myself, And of the peoples there is no one with Me, and I tread them in Mine anger, and I trample them in My fury ; Sprinkled is their strength on My garments, and all my clothing I have polluted. For the day of vengeance is in my heart, And the year of My redeemed hath come, &c. Nothing but the good news of the kingdom can explain this language, and it is but one paradox of very many. The wrath of the Tender-Lamb first arrested attention and inquiry, p. 111. Vengeance has been explained,

Ch. xiv. 14, *ad finem.*

p. 104-6, to some extent, but we have not yet arrived at the answer to the prayer of the martyrs, xviii. 20 and xix. 2. The size of the wine-vat, or the lower vat into which the juice of the grape runs when trodden in the press, has been supposed to indicate the states of the Church, as their length has been about two hundred miles. In the O. T. we find the winepress mentioned in fourteen other places, but not with reference to treading or judgment. Another word, (*poo-râh*) signifying a bath of wine, is translated “wine-press” twice.

CHAPTER XLI.

THE THIRD SIGN IN THE HEAVEN : THE SEVEN MESSENGERS, AND THE CON- QUERING ONES.

Ch. xv. And I saw another sign in the heaven great and wonderful, seven messengers having seven strokes, the last, because in them was-ended the anger of the God. (2) And I saw as a glassy sea having-been-mixed with fire, and the *ones* conquering from-out-of the wildbeast and from-out-of its image and from-out-of the number of its name, standing upon the sea, the glassy, having harps of the God. (3) And they are singing the song of Moses, a bondman of the God, and the song of the Tender-Lamb, saying, Great and wonderful are Thy works, Lord, the God, the Almighty ; just and true are Thy ways, the king of the nations. (4) Who shall not ever-have-been-afraid of Thee, Lord, and shall glorify Thy name ? Because *Thou art* alone consecrated, because all the nations shall-be-present and shall-worship in-the-sight-of Thee ; because Thy sentences were manifested. (5) And after these things I saw and the temple of the tabernacle of the evidence was-opened in the heaven, (6) and the

Ch. xv.

seven messengers came-forth, the *ones* having the seven strokes, having-been-clothed in pure shining linen and having-been-girded-with golden girdles round-about the chests. (7) And one from-out-of the four living-creatures gave to the seven messengers seven golden censers, being full of the anger of the God, of the *One* living unto the ages of the ages. (8) And the temple was-filled-full from-out-of the smoke from-out-of the glory of the God, and from-out-of His power; and no-one was-able to enter-in into the temple, until the seven strokes of the seven messengers shall-have-been-ended.

In ch. xii. we have had two signs in the heaven—the birth of Christ and the enmity of the dragon. Now we have THE THIRD and last SIGN, viz., the execution of God's anger against the wildbeast and its image and the rejoicing of the conquerors. The three lamentations are called strokes, ix. 20, and are inflicted by evil messengers. These strokes are inflicted by holy messengers from the temple. They are THE LAST, BECAUSE IN THEM WAS ENDED THE ANGER OF THE GOD. The anger of the God is an expression not found in other books of the N. T., but it is often a theme of warning and fear in the O. T. In Lev. xxvi., seven times, strokes, *i.e.*, seven strokes, are threatened, exactly what God's people according to the flesh have suffered; yet there is a promise of deliverance at the end, when they accept their punishment. The anger against Babylon is that which is ended. Indeed

Ch. xv.

the anger is almost exclusively used to express the Divine opposition to the anger of the dragon and the wine of the anger of the fornication of Babylon. The seventh and last time of its use is against the nations, xix. 15.

THE GLASSY SEA, or laver, as we understood it when mentioned before, p. 81-6, is now brought before us for the second and last time. We now understand the being **MIXED WITH FIRE**. It is the purification in Holy Spirit and in fire. The conquerors have borne the fiery trial, chiefly that of the wildbeast and its image; but they include all conquerors, doubtless, whether Jews or Nations, for they sing **THE SONG OF MOSES**, and **THE SONG OF THE TENDER-LAMB**. The song of Moses has not been named before, but it has been implied, p. 95. The two songs are once for all sung together. The chief cause of the song is that all nations shall come and worship. **THE TEMPLE OF THE TABERNACLE OF THE EVIDENCE** is a peculiar expression. The word evidence does not occur again, and the tabernacle of the evidence is only found once elsewhere in the N. T., Acts vii. 44. In the O. T., tabernacle of the evidence is used eight times to designate the tabernacle, but "the tabernacle of the congregation," *i.e.*, of the set-times, or appointed meetings is by far the most common designation. "The ark of the testimony," *i.e.*, of the covenant, is frequently named. The ark is the most precious treasure in both temples. It is the ark of the evidence on which our all depends, the ark of the word of the new covenant of grace. Out of the temple of the tent of the ark of the word of promise the seven messengers come

Ch. xv.

forth, GIRT AROUND THE CHESTS (*stee-thee*) WITH GOLDEN GIRDLES. Only the Lord is thus arrayed, i. 13, but He is GIRT TOWARDS THE BREASTS (*mastoi*). The latter word, it has been very properly suggested, indicates the tender love of Christ, which is more than that of any mother.

Linen (*linon*) is another peculiar word. It is once used by our Lord, and translated "flax," Matt. xii. 20. Fine-linen (*byssus*), xviii. 12, is a fine and most prized variety of flax. This was one of the articles of commerce in Babylon, and the city was clothed in manufactured-fine-linen (*byssinos*). The wife of the Tender-Lamb is arrayed in *byssinos* shining and pure, and the armies of heaven in white and pure *byssinos*, xix. 8 and 14, for it is their righteousness. Five different Hebrew words are rendered "linen," and it is difficult to assign to each its precise signification. See Smith's Dictionary. Ezekiel tells us that the sons of Zadok in the inner court of the temple, wear linen clothing *i.e.*, flaxen, like the seven messengers. The word is *pish-teh*, from *pish-tāh*, flax, as distinguished from wool, *tzeh-mer*. Note that the figure of "pure wool" is used by Daniel when describing the Ancient of Days, the Judge, ch. vii. 9; for He is the Tender-Lamb. The clothing of the priests above is of course in strictest harmony with that of the Jewish priests of old. The priests were clothed in linen-drawers, tunic and cap, having round the waist a coloured girdle worked with flowers. The ornamental robes of the High Priest were worn over the white tunic. The ephod which supported the breastplates was of fine linen. Aaron put on

Ch. xv.

special linen garments when he went into the Holiest ; and the priest who took the ashes of the burnt offering without the camp put on other garments, Lev. xvi. 23, 4 ; and vi. 11. In like manner we read of the sons of Zadok, Ez. xliiv. 19, And in their going forth into the outer court unto the people, they strip off their garments in which they are ministering, and have placed them in the holy chambers, and have put on other garments ; and they do not hallow the people in their own garments. What a precious proof-text this is that some happy spirits, at least, are ministering spirits, like the messengers. Heb. i. 14, Are not all (messengers) publicly-ministering spirits, commissioned-from *above* (apostled) unto a service (deaconship) on-account-of the *ones* being-about to inherit salvation ?

ONE OF THE FOUR LIVING-CREATURES, and we remember their ministry in the first four seals, gives the SEVEN GOLDEN CENSERS. "Vials" (*phialai*) are receptacles not of a liquid but of fire and incense. Excepting v. 8, where they are full of incenses, censers are only spoken of in connection with the seven strokes. In viii. 5, the Messenger, the High Priest, filled the frankincense-burner with fire of the golden altar, and cast it into the land, and then followed the judgments of the seven trumpets. It is interesting to note that anger (*thumos*) and incense (*thumiana*) have the same root. Incense, indeed, is that which is burnt, from *incendo*, I burn, from which we have the derived meaning, I incense, or inflame with emotion. We have found that fire is the emblem of anger and of love, p. 123. Must not the Divine anger

Ch. xv.

be a manifestation of love? The letter, the law, is killing, but the Spirit, the gospel, is-making-alive. Both are, like THE SMOKE, signs of the Divine presence. The temple will be open when the strokes are ended! To whom? Surely it will not have been closed to the conquerors! There is a similar limitation of restriction, xx. 5, The others of the dead *ones* lived not until the thousand years shall-have-been ended.

CHAPTER XLII.

THE FIRST FOUR CENSERS.

Ch. xvi. 1-9. And I heard a great voice saying to the seven messengers, Go-ye-away, pour-out-the seven censers of the anger of the God into the land. (2) And the first came-away and poured-out his censer into the land ; and there-became a sore, bad and evil, upon the men, the *ones* having the sculpture of the wildbeast and the *ones* bowing-down to its image. (3) And the second poured-out his censer into the sea, and it became blood as of *one* dead, and every soul of life (living soul) died, the-things in the sea. (4) And the third poured-out his censer into the rivers and in-to the fountains of the waters and there-became blood. (5) And I heard *a voice* of the messenger of the waters saying, Thou-art just, the *One* being and the *One* consecrated *Who* was, that Thou-didst-judge these-things, (6) because they-poured-out blood of holy *ones* and of prophets, and Thou-didst-give blood to them to drink ; they-are worthy. (7) And I heard the *one* of the altar, saying Yea, Lord, the God, the Almighty, true and just *are* Thy judgments. (8) And the fourth poured-out his censer upon the sun, and it-

Ch. xvi. 1-9.

was-given to him to scorch-immediately the men in fire. (9) And the men were-scorched, a great scorching *it was*, and the men spoke-evil-of the name of the God, the *One* having authority upon these the strokes, and they repented not to give to Him glory.

These censers are poured out INTO THE LAND AND SEA AND FOUNTAINS of Assyria, as the judgments of the trumpets fell upon Egypt. The spiritual meanings of the metaphors are doubtless the same; the judgments, however, are different. The first censer was followed by A SORE, BAD AND EVIL, which came UPON THE *ones* HAVING THE SCULPTURE OF THE WILDBEAST AND THE *ones* BOWING DOWN TO ITS IMAGE. The fifth censer poured out on the throne of the wildbeast is also followed by pains and sores. And sores are nowhere else mentioned in the apocalypse. Therefore the judgment is peculiar to Babylon. The corresponding Hebrew word *sh'gheen*, is the "boil" of the fifth Egyptian plague, and which, as "the botch of Egypt," is threatened, Deut. xxviii. 27. The priests had to distinguish "the burning boil" from the stroke of leprosy, Lev. xviii. 18-23. The sores of Lazarus also furnish the parable. *a.* A sore is unsightly, it is a spot, like the tongue, spotting all the body, James iii. 6. *b.* It is uncleanly and defiling, as the defilement of flesh and spirit, 2 Cor. viii. 1. *c.* And, if ulcerating or suppurating, it is corrupting, for there is molecular death and some living contagion. 1 Cor. iii. 17, If any one is corrupting the temple of the God, this *one* the God

Ch. xvi. 1-9.

will corrupt. This is a bad and evil sore. The word evil is only found here, and the word bad only once, ii. 2, and yet the spiritual meaning needs no illustration. In our Lord's miracles, and in the Epistles, the words are comparatively common. Badly, the adverb, is rendered in our version "sick" eight times, and "diseased" twice. And Jesus cared-for (cured) all, Matt. viii. 16. The "canker," gangrene, of Hymenæus and Philetus, 2 Tim. ii. 17, is worse than a sore, because sloughing is superadded, *i.e.*, death of a portion or more of the tissues.

The second censer is poured into the sea. As a parable the Persian gulph may be intended, as the Red sea is the parable of the Egyptian spiritual sea. The judgment is much more severe. Not a third only but all die, and all the sea becomes BLOOD, and that OF A DEAD MAN. Dead bodies may be meant in the one case and dead souls in the other. Death may begin in the blood, and such deaths are often most rapid and fearful; but all blood out of the body, as a sea of blood, must soon become putrescent and deadly. Our Lord poured out His living blood when, by the stroke of the Father, sorrow broke His heart. He was dead when the soldier pierced His side, as was proved by the flowing out of blood and water, *i.e.*, of dead blood separated into coagulum, or clot, and serum. We are saved by a living Christ, Whose soul, when the body was in the sepulchre of the rich, being quickened by the Spirit, went to preach to the spirits in prison, and who Himself, the Spirit, received in Paradise the soul and quickened spirit of the malefactor

Ch. xvi. 1-9.

who was crucified with Him. We are not saved by the crucifix alone, for that is the sentence of sin, but by the risen and reigning Saviour, and by His Holy Spirit indwelling and inworking in us. Nevertheless the body of Christ saw no corruption.

The third censer caused the fountains of waters to become in part, at least, blood. And the messengers of the waters and of the altar indentify the recipients of the stroke, as well as explain the righteous retribution. Those who have put disciples to death, thinking they were doing God service, John xvi. 2, come under this condemnation, along with the Scribes and Pharisees of old, though they sat in Moses' seat, Matt. xxiii. The charge of blood-guiltiness is brought home to the unfaithful wife in xvii. 6, and xviii. 24. The blood-guilty alone have BLOOD given to them to DRINK.

The fourth censer is not followed by a darkening of the sun, as the fourth trumpet, but by an intensifying of his rays. The men who have the light and abuse it, must be SCORCHED by it. Is the fire the reproaching of the conscience, enlightened by the Holy Spirit? These men are like those who received seed into stony places, Mat. xiii. 6. They do not endure oppression; and, what is worse, they SPOKE-EVIL OF GOD. With the exception of the Jews who falsely called themselves so, evil-speaking and speaking-evil are characteristic of the wildbeast and its followers. They do not speak the truth of Him who has authority upon these strokes, and THEY REPENTED NOT TO GIVE HIM GLORY.

Ch. xvi. 1-9.

This is one great distinction between the trumpets and the censers. See p. 172, 3. To the last, the subjects of the censers repent not, *v.* 11, but continue to speak-evil, *v.* 21.

CHAPTER XLIII.

THE LAST THREE CENSERS. THE THRONE OF THE WILDBEAST; ARMAGEDŌN; AND THE THREE PORTIONS OF THE CITY.

Ch. xvi. 10, *ad finem.* And the fifth poured-out his censer upon the throne of the wildbeast; and his kingdom became having-been-darkened, and they-were-biting their tongues from-out-of the labour, (11) and they-were-speaking-evil-of the God of the heaven from-out-of their labours and from-out-of their sores, and they-repent not from-out-of their works.

(12) And the sixth poured-out his censer upon the river, the great, the Euphrates; and his water was dried-up, in-order-that the way of the kings, the *ones* from sun risings, shall-have-been-made-ready. (13) And I saw from-out-of the mouth of the dragon and from-out-of the mouth of the wildbeast and from-out-of the mouth of the false-prophet, three unclean spirits, as frogs; (14) for they-are spirits of demonions doing signs, which are-going-out upon the kings of the whole *land* being-inhabited, to gather them unto the war of the day, that the great *one*, of the God, the

Ch. xvi. 10, *ad finem.*

Almighty. (15) Behold I-am-coming as a thief ; happy is the *one* watching and keeping-in-guard-his garments, in-order-that he-may not-be-walking-about naked and they-may-be-looking-out his uncomeliness. (16) And he gathered them unto the place, the *one* being-called n-Hebrew Armagedōn.

(17) And the seventh poured-out his censer upon the air ; and there-came-out a great voice from the temple, from the throne, saying, It-hath-become. (18) And there-became lightnings and voices and thunders, and a great quaking became such-as became not from where a man became upon the land, so-mighty a quaking, thus great. (19) And the city, the great, became into three portions, and the cities of the nations fell ; and Babylon the great was remembered in-the-sight-of the God, to-give to her-immediately the cup of the wine of the anger of His wrath. (20) And every island fled and mountains were not found. (21) And a great hail as a talent-weight is-coming-down from-out-of the heaven upon the men ; and the men spoke-evil of the God from-out-of the stroke of the hail, because its stroke is exceedingly great.

THE THRONE OF THE WILDBEAST is named once for all. We have read of the throne of the Satan, ii. 13, and that the dragon gave his throne to the wildbeast, xiii. 2. There are no other thrones mentioned in this book but the thrones

Ch. xvi. 10, *ad finem.*

in the heavens; so, besides the kingdom of the world, xi. 15; the city having a kingdom, xvii. 18; and the kingdom given to the wildbeast, xvii. 17, we read of no kingdom but that of God and of Christ. HAVING-BEEN-DARKENED, AND BITING THEIR TONGUES, are each expressions not repeated, but they need no explanation or illustration. In Gal. v. 15, we should read, If ye bite-venemously and devour one another, &c. The sores and non-repentance, have been noticed, pp. 217, 8, and 220. Repentance (*metanoia*) is here really a change of mind respecting the nature of the kingdom. The presence of the kingdom of the heavens, and of the God, should make us repent indeed the establishing of any other.

The sixth censer is followed by the drying-up of THE RIVER EUPHRATES, a river only once before mentioned, ix. 14, as the one upon which four messengers had been bound, referring, most probably, to this period, *i. e.*, a period before the Millennium. As Babylon was situated upon the Euphrates, its chief medium of intercourse and traffic, so the gradual diminution of the resources and influence of spiritual Babylon is closely taught. It is interesting to remember that Cyrus took Babylon, "that was," by diverting the river, and marching his troops along the bed of the river and through the gates left open in false security, Jer. 1. 38, and li. 31. The prophet Jeremiah wrote before the Babylonian captivity, and foretold the historical allegory. The apostle Paul foretold the spiritual fulfilment which we are now witnessing. 2 Thes. ii. 3-12, (8) And then shall be revealed the

Ch. xvi. 10, *ad finem*.
lawless *one*, whom the Lord shall-waste by the spirit of His mouth and shall make-void by the epiphany of His presence. The purpose of this drying-up we have yet to see. The study of God's plans is the highest branch of teleology, the science of final causes, the study of the Divine end and aim in all His works and words. The purpose is to make ready **THE WAY OF THE KINGS, THE ones FROM SUN RISINGS**. There is no other expression exactly resembling this. Therefore we can only ask, What persons, called kings, have come or shall come, from the east? The Magi came to worship Him who was born King of the Jews. Were they not representatives of the converts that shall come from the east and the west to sit down in the kingdom with Abraham, Isaac, and Jacob? Ps. lxxii. 11, And all kings do bow themselves to Him, all nations do serve Him. Mal. i. 11. For from the rising of the sun to its going in, Great is My name among nations.

The gathering of the kings of the land by **THE THREE UNCLEAN SPIRITS, AS FROGS**, to the place **CALLED ARMA-GEDÖN** is also in the future, and can only be explained by analogy and parallel passages. **THE FALSE-PROPHET** is named for the first of three times. The wildbeast was introduced in like manner for the first time with the definite article, p. 163. And, though we have had to consider the harlot, the unfaithful wife, she is not introduced specially till the next chapter. In xix. 20, the false prophet is named again, as the *one* having-caused-to-be-at-once the signs in-the-sight-of it, the wildbeast, in (*or* by) which he-made-to-

Ch. xvi. 10, *ad finem.*

err the *ones* having received-by-hand the sculpture, &c. This corresponds with the image of the wildbeast, who had authority to cause-signs-to-be-at-once in-the-sight-of the wildbeast, and thus to-make-to-err the inhabitants of the land, xiii. 14. If this be a true correspondence, the false-prophet occupies the same relation to the image of the wildbeast as the wife does to the wildbeast itself. That the false-prophet shares in the last, and to the wildbeast and himself fatal battle, is stated in the same verse, xix. 20. In xx. 10, the false-prophet is named a third and a last time, as being in the lake of fire with the wildbeast.

The only other reference in this book to unclean spirits is in xviii. 2, when Babylon is declared to be a durance of every unclean spirit. Frogs are not mentioned again in the N. T. Therefore we can only refer to the second plague of Egypt, Ex. viii. 1-15, a plague that is related twice in the Psalms, lxxviii. 45, and cv. 30; and the reference suggests the query, Whether the false teachings in which the three unclean spirits will co-operate will not be like to the teachings of spiritual Egypt, and belong to what we call the rationalistic school?

Whatever they may be the Satan, the wildbeast and the false-prophet, will by them make the kings the whole inhabited world unite in war against the truth. The dragon is the one making to err the whole inhabited land, xii. 9; Babylon makes to err all the nations, xviii. 23; The second wildbeast makes to err all the dwellers upon the earth, by means of the signs which he does in the sight of the beast, xiii. 14,

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Ch. xvi. 10, *ad finem.*

and the false-prophet in like manner, xix. 20; and we have seen how Jezebel also makes to err God's servants, ii. 20. We know how these have all united in time past and present; will they employ other arts in the time to come? The Lord has left many warnings against false-prophets. One should suffice, Matt. xxiv. 24, For there shall be raised up false-christs and false-prophets, and they shall give great signs and wonders so as to make-to-err, if possible, even the chosen.

The exhortation, I AM COMING AS A THIEF, reminds us of the message to Sardis, p. 56, and Laodicea, p. 66, 7, which give warning of spiritual declension and self righteousness. All the signs of the times point to a time of severe trial from the cessation of persecution, and the respectability of a nominal profession. Will not prosperity prove a harder battle than tribulation? The Satan has three temptations:—the world; adversity with offence; and prosperity with presumption. There is yet another time coming when again the Satan will be allowed to go forth to make-to-err the nations, xx. 8, but that is far distant, for he must first be bound a thousand years. The wildbeast and false-prophet will not then be associated with him, but Gōg and Magōg, in the battle of the valley of Jehosaphat. After that last struggle, the Satan shall be cast, with all God's enemies, into the lake of fire, xx. 10.

ARMAGEDŌN, the hill of Megiddo (See Smith's Dictionary) was the great battlefield of Palestine. Megiddo was on the south of the plain of Esdraelon, *i.e.*, Jezreel. Jezreel is the earlier and Hebrew name of Esdraelon, before Ahab made

Ch. xvi. 10, *ad finem*.

the city his royal residence. Megiddo commanded one of the passes from the north into Issachar and Manasseh. Here Barak overthrew Sisera, Judges iv. and v.; Gideon slew Oreb and Zeeb, Judges vii.; Saul and his three sons perished, 1 Sam. xxxi.; Josiah was slain by Pharaoh Necho, 2 Kings xxiii. 29, 30, probably at Hadadrimmon, Zech. xii. 11; and here Jezebel and Ahaziah were slain by Jehu, 2 Kings ix. 17-37. Doubtless each of these histories has its spiritual teachings. Saul fell because he disobeyed the word of Jehovah; and Josiah because he took part with Syria against Egypt, 2 Chr. xxxv. 20-3. Ahaziah, king of Judah, son-in-law of the house of Ahab, did evil as Ahab, and perished with Joram, near the portion of Naboth the Jezreelite. Jezebel died because she killed the prophets and servants of Jehovah, 2 Kings ix. 7. The paradox and crucial text of Hosea i. has been noticed p. 38, 9. The name Jezreel signifies God's sowing, from the fertility of the soil; and Jeremiah xxxi. 27, *ad finem*, plays upon the word,—I have sown the house of Judah, &c., declaring at the close that even the valley of the carcases and of the ashes shall be a holy place to Jehovah. If then, Armagedōn is the historical allegory of the last spiritual conflict with the wild-beast and the false-prophet, it is also connected with precious promises of abundant spiritual fertility and healing.

The seventh censer has been compared already with the sixth seal, and the seventh trumpet, p. 108. It is poured-out UPON THE AIR. May we hope that after it the Satan will be no more the chief ruler of the authority of the air!

Ch. xvi. 10, *ad finem.*

Eph. ii. 2. The QUAKING is the greatest and the last. Is the quaking of the heaven, Heb. xii. 26, meant by the air? If so, the work of the Holy Spirit is foretold. That THE CITY which BECAME INTO THREE PORTIONS is Babylon can scarcely be doubted. It is the last city that has been named; it is itself named in the next verse; and the details of its overthrow are given in the next three chapters. What three portions? If we turn to the word portion, as it occurs again only three times, we find an answer; and is it not the answer? Ch. xx. 6, Happy and holy *is* the *one* having a portion in the resurrection; the first. Ch. xxi. 8, But to the fearful and faithless, &c., their portion is in the lake, the *one* burning in fire and brimstone, &c. Ch. xxii. 19, And if so-be any-one shall have taken away from the words of the book of this prophecy, the God shall take away his portion from the tree of life, and the city, the holy, from the things having been written in this book.

A TALENT-WEIGHT is not found elsewhere. Are there more hail-stones than one, or is there only one, as the words literally affirm? Then the reference may be to the Stone which the builders refused, and which may fall upon some, Matt. xxi. 42-4. Some build upon this foundation; some fall upon it; but on some it is falling.

CHAPTER XLIV.

THE SHOWING AND DECLARATION OF ONE OF THE SEVEN MESSENGERS.

Ch. xvii. And there-came one from-out-of the seven messengers, the *ones* having the seven censers, and spoke-forth along-with me, saying, Hither ! I will show to thee the judging of the harlot, the great, the *one* sitting (*or* having-seated-herself) upon the waters, the many, (2) along-with whom the kings of the land committed-fornication, and the *ones* inhabiting the land were-made-drunk from-out-of the wine of her fornication. (3) And he carried me away into a desert, in spirit ; and I saw a wife sitting (*or* having-seated-herself) upon a scarlet wildbeast, full of the names of evil-speaking, having seven heads and ten horns. (4) And the wife was having-been-arrayed-in (*or* having-arrayed-herself-in) purple and scarlet, and having-been-made (*or* having made-herself) golden in a golden ornament and a precious stone and pearls, having a golden cup in her hand full of abominations ; and the uncleanesses of her fornication. (5) And upon her forehead a name having-been-written ; Mystery, Babylon the great, the mother of the harlots and of the abominations of the

Ch. xvii.

land. (6) And I saw the wife being-drunken from-out-of the blood of the holy *ones*, and from-out-of the witnesses of Jesus ; and I wondered, seeing her. *It was* a great wonder. (7) And the messenger spoke to me, On-account-of what didst thou wonder ? I *even* I will-declare to thee the mystery of the wife, and of the wildbeast, the *one* carrying her, and having the seven heads and the ten horns. (8) The wildbeast which thou sawest was, and is not, and is about to come-up from-out-of the abyss, and to-go-away unto destruction, and the *ones* inhabiting upon the land shall-be-made-to-wonder, of whom the name has not-been-written upon the book of the life from world's foundation, looking-out the wildbeast, because it was and is not and shall-be-present. (9) Here *is* the mind, the *one* having wisdom,—The seven heads are seven mountains (or mounts) where the wife is-sitting (*or* hath-seated-herself) upon them. (10) And there are seven kings ; the five fell, the one is being, the other came not-yet, and when he shall-have-come, it-is-behoving him to remain-immediately a little. (11) And the wildbeast which was, and is not, even he himself is an eighth, and is from-out-of the seven, and is-going-away unto destruction. (12) And the ten horns which thou sawest are ten kings, whoever did not yet-receive a kingdom, howbeit they-are-receiving authority as kings one hour, along with the wildbeast.

Ch. xvii.

(13) These have one opinion, and they-are-giving their power and authority to the wildbeast. (14) These shall-war along-with the Tender-Lamb, and the Tender-Lamb shall-conquer them, because He is Lord of lords and King of kings, and the *ones* along-with Him *are* called and chosen and faithful. (15) And he-is-saying to me, The waters which thou didst-see, where the harlot is-sitting, *are* peoples and crowds and nations and tongues ; (16) and the ten horns which thou didst-see and the wildbeast, these shall hate the harlot and shall cause her-to-be having-been-desolated and naked, and shall-eat her fleshes and shall-burn her-up in fire ; (17) for the God gave into their hearts to-cause-to-be-immediately of one opinion, and to-give-immediately their kingdom to the wildbeast, until the words of the God shall-be-ended. (18) And the wife whom thou-didst-see is the city, the great, the *one* having a kingdom upon the kings of the land.

THE HARLOT and her JUDGING, are introduced to us as it were abruptly, exactly as the wildbeast and the false-prophet have been, pp. 163, 224. She is A WIFE whom we have been already constrained to call the unfaithful wife, as it has been impossible to avoid reference by anticipation to this chapter. The judging is given to the martyrs, xviii. 20, "Rejoice," *i. e.*, Make-merry upon her (Babylon) O heaven and the holy ones . . . because the God judged your judging from-out-of-her; and xx. 4, . . . and judging was given to them.

Ch. xvii.

She is SITTING UPON MANY WATERS, *i. e.*, peoples and crowds and nations and tongues ; UPON A SCARLET WILDBEAST ; and UPON SEVEN MOUNTAINS. Sitting in the apocalypse includes the idea of ruling and guiding. The wildbeast is here called SCARLET, a word only applied besides to the wife and to Babylon, xviii 12, 16. Living arterial blood is scarlet. BEING-DRUNKEN with blood, and that of saints, is a description that needs no further explanation excepting a reference to history, and the forewarning of the Lord. John xvi. 1-4, These things I have spoken-forth to you, in-order-that ye-shall not-have-been-offended. (2) They-shall-cause you to be excommunicated (put-from-out-of-synagogues); howbeit, an hour is-coming in-order-that every the *one* having-killed you shall-have-concluded to offer service to the God, &c. Made drunk from out of the wine of her fornication has been alluded to, p. 202, 3. Arrayed in purple and scarlet, and BEING MADE GOLDEN, identify the wife with Babylon, xviii. 16. A GOLDEN CUP is peculiar to the wife and Babylon, specially filled as it is. Jer. li. 7, 39, and 57. There is no such WONDER (*thauma*), and it is GREAT.

This is the showing or demonstration of the unfaithful wife. The showing of her judging takes up the whole of ch. xviii. The declaration of the mystery by the messenger remains, and we have only to compare it with subsequent history. We have already taken the paradox of the wild-beast as a crucial test, p. 164, and have identified the wild-beast by THE SEVEN HEADS AND TEN HORNS of this chapter, p. 180. The seven heads are the seven hills of Rome ; and

Ch. xvii.

there are seven kings, very probably the seven heads of the dragon, xii. 3, because on them were seven diadems, p. 180. There have been seven forms of government in Rome, besides the Papal, and only seven. When the apostle wrote, Domitian, one of the Emperors or Cæsars, was reigning. The Kings of Rome, the Consuls, Dictators, Decemvirs, and Military Tribunes, had risen and fallen. So **FIVE FELL** and **THE ONE WAS**. **THE OTHER**, the seventh, was the Dukedom of Rome, under the Lombards or Ostrogoths; and, after a little time, say eighty years, from Odoaces to Teias (Keith's History and Destiny of the World and of the Church, Part I. p. 162) the Papacy was established, **AN EIGHTH AND FROM OUT OF THE SEVEN.**

THE TEN HORNS . . . ARE TEN KINGS or nations, into which the Ancient Roman Empire was broken up in the 4th century. They answer to the ten toes of Daniel ii. 40-5; and to the ten horns of Dan. vii. 7, *ad finem*. Dr. Keith, quoting from Machiavelli's History of Florence, enumerates ten kingdoms, A.D. 480. See the work just quoted, p. 159, 160. But Fleming admits the difficulty of naming the ten kingdoms, out of which the triple crown of the Pope, the tiara, was formed. He concludes that the "three horns plucked up," Dan. vii. 8, were either the Heruli, the Ostrogoths and the Lombards, or the Lombards, the Exarchate of Ravenna and the Emperors of Italy. Most probably we ought not to seek to enumerate the ten kings or kingdoms individually, because **THEY ARE RECEIVING AUTHORITY AS KINGS ONE HOUR ALONG WITH THE WILDBEAST.** One hour, we have

Ch. xvii.

seen, is an indefinite time, pp. 62, 121. This one hour is 1260 prophetic years, during which very many changes have taken place. If we reckon all the European kingdoms, in so-called Christendom, during this one hour, as ten kings, all whose standard is derived from the Roman eagle, we cannot find a word which more accurately expresses the period of the submission of the European powers to the Papacy. They have given **THEIR POWER AND AUTHORITY TO THE WILDBEAST, THE PEOPLES, AND CROWDS, AND NATIONS, AND TONGUES**, and they now are hating the harlot, and causing her to be desolate. If we date the commencement of the 1260 years from A.D. 606, when Phocas gave to Pope Boniface III. the title of universal bishop, and in a manner devolved the government of the West upon him, then the hour will have 'run out' in 1848, Fleming, p. 45, 6. It is interesting to know that all worship was ordained to be in Latin at this time, p. 197. Rome was occupied by French troops in 1848, and left unprotected by them in 1871, since which time the Pope has called himself a prisoner. Pepin was anointed king of France by St. Boniface, A.D. 752, and, at the request of the pontiff, delivered Rome from Aristulphus, king of the Lombards. The name of the Exarchate was extinguished, A.D. 752. (Keith, loc. cit. p. 164.) "Now, as near as I can trace the time of this donation of Pepin, it was in, or about, the year 758, which will make the prophetic years run out in A.D. 2000." (Fleming's Papacy, p. 49.) Fleming wrote in 1700, and specially insists that the rise and fall of the Papacy will be found to be alike gradual,

Ch. xvii.

i.e., by steps, steps which he has thus, so far, accurately defined. The present attitude of Europe to the Pope is the fullest confirmation of the prophecy. The king of Italy is excommunicated; France, 'the eldest son of the church,' has expelled the Jesuits, and has taken all education under the control of the state; Catholic Belgium has made all public schools extra-ecclesiastical, for remaining at their posts in which, eight thousand teachers have been excommunicated; Prince Bismarck still refuses to institute Roman Catholic bishops who will not submit to the Falk laws; and even in Austria and Spain religious liberty and freedom of worship have gained a footing; whilst in Rome herself, THE GREAT CITY, heretical buildings of all kinds have been erected, and public worship is celebrated in them with perfect freedom.

The historical allegory corresponds with the continuance of Babylon, after the loss of regal prerogative. And so does the prophecy that an unclean spirit shall proceed out of her mouth. After Cyrus took Babylon, B.C. 540, the Persians continued to keep it as a royal city, and Alexander intended to have restored the temple of Belus. But, when the Seleucidœ chose Antioch as the seat of empire, B.C. 312, Babylon became the quarry, as it were, from which all the neighbouring cities were built, even Seleucia itself.

MOTHER OF HARLOTS is a designation peculiar to Babylon. If the union of Church and State, or, more particularly, THE WIFE, or, church, HAVING A KINGDOM UPON THE KINGS OF THE LAND, is intended by the Spirit, may we not well ask whether Babylon is not the mother of all similar unions,

Ch. xvii.

whether of Church and State or of State and Church? And, having got the key, should we not try other unopened locks? When Jerusalem was taken captive, and Ishmael had slain Gedaliah, Jeremiah urged the captains of the forces not to go down into Egypt, but to submit to God's appointment, *Jer. xlvi. 1-12.* Was not trusting in Egypt disobedience, and failure to trust in the promise of Jehovah? When God's people now make political alliances with unbelievers, in order to deliver themselves from civil disabilities, are they not doting on the Egyptians? Nay, further, when any one of us trusts in the world, or in his own heart, are we not ceasing to lean alone on the arm of the Bridegroom? *Hosea ii. 1, 2 and 16,* Say to your brethren, My people, And to your sisters Having-obtained-mercy. Plead with your mother—plead (For she is not My wife, and I *am* not her Husband), &c. And it hath come to pass, in that day, An affirmation of Jehovah, Thou dost call Me My Husband, And dost not call Me any more—My Lord. Has not the time come when we are called upon to build the temple of Jehovah, each one sitting under his vine and figtree in Jerusalem? *Haggai prophesied unto Zerubbabel and Joshua to rebuild the temple, after the seventy years' captivity.* Are we not living spiritually in the times of Ezra and Nehemiah? What was then the besetting sin of God's people? Marrying strange wives. Then let us put away the sin that tempts us from Christ. The Jews then sought their names in the register of the genealogy, and sealed the covenant anew. Let us be sealed, and see to it that our names are to be

Ch. xvii.

found in the book of the life. Then the free Jerusalem which is above will be a mother of us, Gal. iv. 26.

The spiritual sin of fornication, *i. e.*, unfaithfulness to Christ, is coupled with one word, ABOMINATIONS, which is only found once again, xxi. 27, and with another, UNCLEANNESS, which is only found in the O. T. Indeed in the O. T. both words are comparatively common, as the abominations of Chemosh and the nations, 2 Kings xxiii. 13, and ceremonial uncleannesses. DESTRUCTION is only found in this passage in Revelation, but it is found eighteen times in the N. T., and is variously translated,—“destruction,” “waste,” “perdition,” “die,” “damnable,” “pernicious ways.” The etymology is losing-from. In 2 Thes. ii. 3, the man of the sin *is* the son of the destruction (losing *oneself* from *God*), the revelation of the apostasy or adultery. And the same apostasy is described at length in 1 Tim. iv. 1-5. But the Spirit is-saying rhetorically, that in after seasons certain shall apostatize (place-themselves-away) from the faith, giving heed to spirits making-to-err and to teachings of demonions, (2) of false-words in hypocrisy, of *ones* having cauterized their own conscience, (3) of *ones* forbidding to marry, bidding to abstain from meats which the God created unto reception along-with thanksgiving by the faithful and the *ones* having recognized the truth. (4) Because every creature of God is worthy and nothing to-be-cast-away, being-received along-with thanksgiving; (5) for it-is-being-hallowed by means-of God’s word and intercession. The making-war with the saints, and wearing them out, of Daniel vii. 21 and

Ch. xvii.

25, have been mentioned. The whole prophecy should be again read, for the end is come, (27) and the kingdom and the dominion, even the greatness of the kingdom under the whole heaven, are given to the people—the holy-ones of the Most High.

CHAPTER XLV.

THE SENTENCE OF THE JUDGE.

Ch. xviii. 1-8. After these-things I saw another Messenger coming-down from-out-of the heaven, having great authority, and the land was enlightened from-out-of His glory. (2) And He cried-out in a strong voice, saying, Babylon, the great, fell, fell, and became a fixed-habitation of demonions and a durance of every unclean spirit and a durance of every unclean and having-been-hated bird ; (3) because from-out-of the wine of the anger, of her fornication all nations have-drunk, and the kings of the land committed-fornication along-with her, and the merchants of the land became-rich from-out-of the power of her luxury. (4) And I heard another voice from-out-of the heaven saying, Come-out from-out-of her, My people, in-order-that ye-shall not-have-co-shared with her sins, and shall not-have-taken-by-hand from-out-of her strokes ; (5) because her sins were-joined until (as-far-as) the heaven and the God remembered her injuries. (6) Render-ye-at-once to her as also she herself rendered, and fill-ye-twice-at-once the two-fold (two-fillings) according-to her works ; in the cup she-mixed

Ch. xviii. 1-8.

mix-ye-at-once to her two-fold. (7) As-many-things-as she glorified herself and lived-luxuriously, such testing and mourning give-ye-at-once to her ; because she-is-saying in her heart that I-am-sitting (I-have-seated-myself) a queen, and I am not a widow, and sorrow I-am not in-any-way-seeing. (8) On-account-of this in one day her strokes shall-be-come, death and mourning and famine ; and she-shall-be-burnt-up in fire ; because strong *is* Lord the God the *One* having-judged her.

This, ANOTHER MESSENGER must be the Lord, as in ch. x.

1. THE LAND WAS ENLIGHTENED FROM OUT OF HIS GLORY.

In the two other places where we find the word to enlighten the presence of God is indicated, xxi. 23 and xxii. 5. And who is worthy to pass sentence but the Judge? A FIXED HABITATION OF DEMONIONS is a sentence passed on none else in the N. T. The very word habitation is only found once again in the N. T., and, as if by contrast, it is spoken of the holy temple in which the holy *ones* are built for a fixed habitation of the God in Spirit, Eph. ii. 22. The prophecies of Isaiah and Jeremiah have been long literally fulfilled ; now they are spiritually. Is. xiv. 20, And (I) have made it (Babylon) for a possession of a crane (*or* "bittern"). Is. xiii. 21, 2, And heathen (*Ziim*, dwellers in the heather) have lain down there (in Babylon) and full have been their houses of howlings, And dwelt there have daughters of an ostrich ("owls"), And goats ("satyrs") do skip there. (22) And

Ch. xviii. 1-8.

the islanders (*Ijim* or *Aiim*, dwellers in the island formed by the division of the river) have responded in his forsaken habitations, and jackals ("dragons," half dog and half fox) in palaces of delight, &c. Jer. li. 37, And Babylon hath been for heaps, a habitation of jackals.

THE MERCHANTS OF THE LAND are only named in this chapter. AS THE KINGS OF THE LAND are real representative men, so we conclude that the merchants and merchandise spoken of in this chapter are to be understood as real and representative in the first instance. And no one can say that the splendour and riches of cathedrals and their endowments are in the least exaggerated.

LUXURY is not found elsewhere in the N. T. The verb to live luxuriously is found in *v. 9*, as well as in *v. 7*. The thing represented is therefore characteristic, and is well understood. The parallel passage in Isaiah is xlvii. 8, And now, hear this, O luxurious one, Who is sitting confidently—Who is saying in her heart:—I am and none else, I sit not a widow, nor know bereavement. Nevertheless all earthly riches should remind us of the heavenly, for our Lord taught, Matt. xiii. 45, 6, Again, the kingdom of the heavens is like to a man, a merchant, seeking worthy pearls, &c.

The summons, COME OUT OF HER, MY PEOPLE, has been quoted, p. 195. The personal pronoun My intimates that it is the Saviour's voice. We may learn that sometimes so called schism may be obedience, as 2 Cor. vi. 17, Wherefore come out from the midst of them, and be separate, saith Lord, &c.

Ch. xviii. 1-8.

Having given just and sufficient reasons, the Lord proceeds to pass sentence. The words that need special study are, **MIX TO HER TWOFOLD**, &c. In Matt. xxiii. 15, and 1 Tim. v. 17, twofold clearly means twice as much. In the O. T. there are three words translated double, or twofold. 1. *Shnah-yim*, the dual numeral adjective, two, as Ex. xxii. 4-11, He shall restore two. 2. *Keh-phel*, a noun signifying twofold. Is. xl. 2, Speak to the heart of Jerusalem . . . That she hath received from the hand of Jehovah twofold for all her sins. 3. *Mish-neh*, a noun signifying second. Is. lxi. 7, Instead of your shame and confusion, A *second*-time they sing of their portion, Therefore in their land a *second*-time do they take possession, &c. The whole chapter is a song of mercy, and was chosen by our Saviour to read in the synagogue of Nazareth; only before the remarkable words in v. 2, And the day of vengeance of our God 'He closed the book,' Luke iv. 30. The paradox is explained by His suffering the strict justice of the law in our stead. Then the text becomes a crucial test of Redemption, the revenge of the Redeemer, p. 105, 6.

We have understood that the sentence, **SHE SHALL BE BURNT UP IN FIRE**, is being now executed in some degree at least in this world, by the ten horns, xvii. 16.

CHAPTER XLVI.

THE WEEPING OF THE KINGS AND MERCHANTS OF THE LAND AND OF THE SHIPMEN.

Ch. xviii. 9-19. And they-shall-weep and bewail (cut-themselves-down) upon her, the kings of the land, the *ones* having-committed-fornication and having-lived-luxuriously along-with her, when they may-be-seeing the smoke of her firing, (10) standing from afar-off, on-account-of the fear of her testing, saying, Alas, alas, the city, the great Babylon, the city, the strong, because in one hour thy judgment came. (11) And the merchants of the land are-weeping and mourning upon her, because no-one is buying their freight any more (not-yet), (12) a freight of gold and of silver, and of valuable stone, and of pearl, and of fine-linen, and of purple, and of silk, and of scarlet and all thyine wood, and every ivory vessel, and every vessel from-out-of most-precious wood, and of brass, and of iron, and of marble, (13) and cinnamon, and spice, and incenses, and ointment, and frankincense, and wine and oil, and fine-flour, and wheat, and beasts of burden, and sheep, and *a freight* of horses and of

Ch. xviii. 9-19.

carriages, and of bodies and souls of men. (14) And thy autumn-fruits of the longing of the soul came-away from-thee, and all the fat-things, and the shining-things perished from thee, and thou-shalt not-have-found them any more at all. (15) The merchants of these things, the *ones* having-become-rich from her, shall-stand from afar-off on-account-of the fear of her testing, weeping and mourning, (16) saying, Alas, alas, the city, the great, the *one* having-been-arrayed-in fine-linen both purple and scarlet, and having-been-made golden in gold and valuable stone and pearls ; because in one hour the such riches were-made-desolate. (17) And every steerer (pilot) and everyone the *one* sailing upon a place, and shipmen, and as-many-as are-working the sea, stood from afar-off, (18) and cried-out, looking-out the smoke of her firing, saying, Who is like to the city, the great ? (19) and they-cast powdered-earth upon their heads, and cried-out, weeping and mourning, saying, Alas, alas, the city, the great, in which became rich all the *ones* having the boats in the sea, from-out-of her costliness, because in one hour she was made desolate.

It is noteworthy that THE KINGS OF THE LAND who thus mourn over the fall of Babylon survive her fall, for we read of them again, xix. 19. Therefore THE SMOKE OF HER FIRING, HER TESTING, her JUDGMENT, and BEING MADE

Ch. xviii. 9-19.

DESOLATE, take place in this world. To know more of the merchants of the land we must turn to the O. T. In Ezekiel xxvi.-xxviii., we read the burden, or lamentation, of Tyre. The merchandise of Ez. xxvii. is almost identical with that of Babylon. And, more than this, the lamentation over Tyre closely resembles the lamentation over Babylon, Ez. xxvi. 16, 17; and Tyre is represented as having once dwelt in Eden, the garden of God, in the holy mountain, covered with every precious stone of fire, ch. xxviii. 13, 14. Does this refer to the happy time when Hiram, or Huram, king of Tyre, helped Solomon to build the temple in Jerusalem? 2 Chron. ii., and 1 Kings vii. 13, *ad finem*. Sidon probably represents THE SHIPMEN, Ez. xxvii. 8, 9. Naturally seafaring men are associated with merchants. They are called princes of the sea, Ez. xxvi. 16.

There is a promise of holiness to Tyre in Is. xxiii. 15, *ad finem*, but in the language of paradox, according to the A. V. Robert Young renders it, . . . And she hath repented of her gift, That she committed fornication, With all kingdoms of the earth on the face of the ground, (18) And her merchandise and her gifts have been holy to Jehovah, &c. Our Lord's words to Chorazin and Bethsaida come to mind, Mark xi. 22, Notwithstanding I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgment than to you. Ps. xlv. 12, And the daughter of Tyre, with a present, shall be at the wedding feast. Ps. lxxxvii. 4, I mention Rahab and Babel to those knowing Me. Lo, Philistia and Tyre, with Cush! This *one* was born there. Men of Sidon

Ch. xviii. 9-19.

and Tyre helped to rebuild the temple in Ezra's time, Ez. iii. 7. Whom do Tyre and Sidon represent spiritually? Are they the merchants seeking goodly pearls, those who have a zeal of God, but not according to knowledge? The apostle Paul had at one time confidence in the flesh, till he could say, Phil. iii. 7-11, Yet whatsoever were gains to me, these I have ruled *to be* loss, on account of the Christ, &c. The spiritual riches of Babylon consist of indulgences, absolutions, dispensations, remissions, promises of heaven. Do not all these give false security, and heal 'the hurt of the daughter of My people slightly, saying, Peace, peace, when there is no peace'? Jer. viii. 11. In Daniel's vision of the four wildbeasts, the last king, who is also characterized by destroying the mighty and the holy people, is said by peace to destroy many, ch. viii. 24, 5. In Ezekiel ch. xiii., in the condemnation of false prophets, the same figure is used; and in Micah iii. 5. All such riches are made desolate, and no one buyeth the freight of the merchants any more.

There are true riches, as contrasted with these false riches. Gold and silver and valuable stones may be built upon Christ, 1 Cor. iii. 12. It is our Lord who speaks of the pearl of great price, Matt. xiii. 45, 6. Fine linen, shining and clean, is the justnesses of the holy ones, xix. 8. We have met with purple and scarlet already. SILK is only mentioned here and not in any other book of the N. T. In the O. T. it is only used twice, and that in Ezek. xvi., where the prophet is recounting God's goodness to unfaithful Jerusalem. (10) . . . And I cover thee with figured silk, &c. (13) . . . And

Ch. xviii. 9-19.

figured silk and embroidery, Fine flour and honey and oil thou hast eaten. THYINE WOOD is only mentioned here. It is probably the wood of the *thuya occidentalis*, p. 93, and corresponds to the sweet savour, or savour of rest (19) Ivory is one of the articles brought to Solomon, once in three years by Hiram's navy, 1 Kings, x. 22. The VESSELS OF IVORY, BRASS, IRON, AND MARBLE, some to honour and some to dishonour, Rom. ix. 21, 3, and 2 Tim. ii. 20, 1, are only mentioned this once. Spiritually they represent the temple furniture. So, in like manner, CINNAMON, spice, ointment, frankincense, and fine flour, represent prayer and worship. The fine flour is the food offering. BEASTS OF BURDEN, SHEEP, CARRIAGES, BODIES AND SOULS OF MEN, AUTUMN FRUITS OF THE LONGING AND FAT THINGS, are also only found here. Horses and chariots in the O. T. represent earthly resources in opposition to trust in Jehovah ; dominion over bodies and souls is exactly what the apostle Paul rejects, 2 Cor. i. 24, Not that we are lords of your faith, nevertheless we are fellow Helpers of your joy. The fruits and fat things possibly represent the feast of tabernacles. The apostle asks, Rom. vi. 21, What fruit had ye then upon what *things* ye are now ashamed. Wheat and wine and oil remind us of the shewbread, the drink-offering and the burning lamps. These are passed away as shadows ; but the body and blood of Christ Jesus, and the grace of His Holy Spirit remain.

The standing AFAR OFF brings to mind the destruction of Korah, Num. xvi. 21-7. Joshua, when Israel was smitten at

Ch. xviii. 9-19.

Ai, and Job's friends, cast dust on their heads, Josh. vii. 6 and Job ii. 12. Do not sheep represent the followers of Him who was led as a sheep to the slaughter? Acts viii. 32.

The conclusion of the sentence passed upon Babylon and her crowning distinction and characteristic are founded in the subsequent verses, as *v. 24*, And in her was found bloods of prophets and of holy *ones*, &c. But, before the sentence is completed, and this justification uttered, all the inhabitants of heaven are called to make merry.

CHAPTER XLVII.

THE REJOICING IN HEAVEN, UPON THE FALL OF BABYLON.

Ch. xviii. 20, *ad finem*, and xix. 1-5. Make-merry upon her, O heaven, and the holy *ones* and the apostles and the prophets, because the God judged your judging from-out-of her. (21) And one strong messenger took-up a stone, as a great millstone, and cast *it* into the sea, saying, Thus, with a rushing shall-be-cast Babylon, the great city, and shall not-have-been-found (yet) any more. (22) And a voice of harpers and of musicians and of pipers and of trumpeters shall not-have-been-heard yet in thee ; and every artisan of every art shall not-have-been yet-found in thee, and not even a voice of a millstone shall-have-been yet-heard in thee, (23) and a light of a candle shall not have yet appeared in thee, and a voice of a bridegroom and of a bride shall not have-been yet-heard in thee ; because thy merchants were (used-to-be) the great-men of the land, because in thy pharmacy (sorcery) all the nations were-made-to-err. (24) And in her bloods of prophets and of holy *ones* were found, and of all the *ones* having-been-slain upon the land. (xix. 1.)

Ch. xviii. 20, *ad finem*, and xix. 1-5.

After these things I heard as a great voice of a much (numerous) crowd in the heaven, saying, Alleluia ; the salvation and the glory and the honour and the power of our God ; (2) because true and just *are* His judgments ; because He judged the harlot, the great, whoever was corrupting the land in her fornication, and exacted-justice-for the blood of His bondmen from-out-of her hand. (3) And a second *time* they said Alleluia ; and her smoke is-coming-up unto the ages of the ages ; and the elders, the twenty-four and the four living-creatures, fell and bowed-down to the God, to the *One* sitting upon the throne, saying, Verily, Alleluia. (5) And a voice came-out from the throne, saying, Offer praise to our God all His bondmen, and the *ones* being-afraid-of Him, the small and the great.

Surely this-festive rejoicing in heaven is a great paradox, the key of which should be sought. All the land made-merry over the dead bodies of the two witnesses, xi. 10, and the inhabitants of the heavens were called to make-merry when the accuser was cast out upon the earth, xii. 12. Now all the redeemed are called upon to MAKE-MERRY because God has answered their prayer, and judged and exacted justice for their blood. And all the hosts of heaven are commended to unite in Alleluias and in praise, for the first and the last time !

Of the rejoicings here recorded one must be the very opposite of the other two. The one is on earth, the other

Ch. xviii. 20, *ad finem*, and xix. 1-5.

in heaven ; the one is the joy of sinners, the other the joy of saints. In Rom. xv. 10, we read, Be-ye-made-merry, O nations, along-with His people. And in Deut. xxxii. 43, from which the words are quoted, see p. 106, the reason is added, For the blood of His servants He is exacting justice, and strict-justice He is turning back on His adversaries, And hath pardoned His land—His people. This is the end of the Song of Moses ; and is not the Song of the Tender-Lamb the key ? Have not the one hundred and forty four thousand now learned it from the innumerable company ? Are not the two folds now made one ? In the O. T. the word *sāh-ghak* presents the same difficulty. Samson 'made sport' for the Philistines, Judges xvi. 25-7—And, nevertheless, the word is used to express the judgment of the Almighty, Ps. ii. 4, "He that sitteth in the heavens shall *laugh* ; the Lord shall have them in derision."

Thus by the very word in the command, Make-merry, we are directed to the song of Moses, as we are a second time by the word EXACTED-JUSTICE. The correspondence of the words in Deut. and here, cannot surely be merely two coincidences !

The Hallel or Hallelujah Psalms, cxiii.-cxviii., and all the Psalms beginning with, or containing PRAISE-YE-JEHOVAH, should be studied, specially cxlvii. . . . cl. They were almost certainly written for the Temple worship ; probably for the second temple, and the Hallelujah was the grand chorus. PRAISE OUR GOD is only found here.

The figure of a MILLSTONE CAST WITH A RUSHING into the

Ch. xviii. 20, *ad finem*, and. xix 1-5.

sea is used by our Lord to represent a preferable fate to the consequences of offending one of the least of believers. When we seek for the meaning of rushing, which occurs also but once, we find the verb used by three evangelists to express the drowning of the herd of swine in the abyss. They rushed down a steep place into the sea. Can we help thinking of the sea as an emblem of the prison of unhappy spirits? p. 136. The doom of Babylon by Isaiah, already quoted, contains similar suggestions, xiv. 18, 19, All kings of nations have lain down in honour, each in his house, and thou hast been cast out of thy grave, as an abominable-branch, &c.

Harpers in heaven have been named, xiv. 2, but musicians, pipers and trumpeters are only found here. So also artisan and bridegroom. But the true bride, the wife, is to be introduced immediately. There were trumpets and cymbals in Ezra's temple, ch. iii. 10, and "craftsmen" in Jerusalem whom Nebuchadnezzar carried away, 2 Kings, xxiv. 14. Jeremiah describes the king of Babylon doing to Jerusalem what he is now to receive, the second double! Jer. xxv. 10. And I have destroyed from them the voice of rejoicing, and the voice of joy, voice of bridegroom, and voice of bride, noise of millstones, and the light of lamps.

Ought we not to say Amen to the Alleluias of heaven? One conclusion is inevitable, viz: that a perfect and minute knowledge of God's judgment does not destroy the happiness of heaven. The heart of Christ was made-merry after His sufferings, Acts, ii. 26, and so are the hearts of His saved

Ch. xviii. 20, *ad finem*, and xix. 1-5.
ones and their tongues made glad. *Sorcery* has been explained, p. 143-6. We there learnt that all secret arts, such as witchcraft and sorcery, are and have been under the control of the adversary and his messengers. Here we find the worship and dominion of Babylon classed along with sorcery, and the affirmation made that by them all the nations have been made to err.

CHAPTER XLVIII.

THE MARRIAGE OF THE TENDER-LAMB.

Ch. xix. 6-10. And I heard as a voice of a much (numerous) crowd, and as a voice of many waters, and as a voice of strong thunders, *all* saying, Alleluia, because Lord our God, the Almighty, reigned. (7) We-may-be-rejoicing and leaping-for-joy, and we-will-give the glory to Him ; because the marriage of the Tender-Lamb came, and His wife made herself-ready. (8) And there-was-given to her, in-order-that she-shall-have-arrayed-herself, fine-linen, shining and clean ; for the fine-linen is the justnesses of the holy *ones*. (9) And he (one)-is-saying to me, Write, Happy *are* the *ones* having-been-called unto the supper of the marriage of the Tender-Lamb. And he-is-saying to me, These are the words, the truthful, of the God. (10) And I fell before his feet, to-bow-down to him-immediately : and he-is-saying to me, See *it be* not : I am a fellow bondman of thee and of thy brethren, the *ones* having the witnessing of the Jesus, Bow-down to the God ; for the witnessing of the Jesus is the Spirit of the prophecy.

THE MARRIAGE OF THE LAMB ; HIS WIFE ; and THE

Ch. xix. 6-10.

SUPPER OF THE MARRIAGE ; are all expressions peculiar to this portion of the Revelation, as is the being CALLED TO THE SUPPER. The marriage reminds us forcibly of the parables of our Lord, Mat. xxii. 1-14. We are all invited, even from the highways, and wedding garments are provided. How solemn are the words, *For* many are called, but few chosen ! Again, xxv. 1-13, the teaching of the wise and foolish virgins is as solemn, Watch ye, therefore, &c. And Luke xii. 35-40, And you yourselves, therefore, become ready, &c. We have thought much of the faithful wife and the unfaithful one ; and in ch. xxi. 2 and 9, we shall learn that the bride is the holy Jerusalem, reminding us of the virgin daughter of Zion and the daughter of Jerusalem, 2 Kings, xix. 21, and many other passages, *e.g.*, Is. lxii. 5, For a young man doth marry a virgin, Thy builders do marry thee, With the joy of a bridegroom over a bride, Rejoice over thee doth thy God.

The great city, Babylon, was arrayed in fine-linen, but it is not said that it was shining and clean. This purity is the sole possession of the angels ; of the bride ; and of those who follow the Conqueror, v. 14. The justnesses of the just are all gifts from above !

For the eleventh time the apostle is told to WRITE. The angel calls himself A FELLOW-BONDMAN, as xxii. 9, but that does not necessarily imply that he was one of the redeemed. It is true, that the brethren have THE WITNESS OF JESUS, but this witness is also the work of angels, and of the Holy Spirit Himself. This book begins and ends with descrip-

Ch. xix. 6-10.
tion of the glory of Christ. We may be rejoicing and leaping for joy on His account.

LEAPING FOR JOY might be translated equally well dancing for joy. The word expresses joy manifested by bodily movement. Though only found here in this book, it is employed ten times by other writers of the N. T., *e.g.*, Matt. v. 12, 'Rejoice and be exceeding glad: &c.' 1 Pet. i. 6, 'Wherein *ye greatly rejoice*,' &c. Did not king David prefigure this joy when he danced before the ark? Ps. cxiv. 1 and 4, In the going out of Israel from Egypt, . . . The mountains have skipped as rams, Heights as sons of a flock.

SUPPER is only named once again, *v. 17*, but it is a supper of unclean birds feasting on the flesh of kings, &c., not the supper of the marriage. And yet the two suppers are placed in juxtaposition. Are we to contrast them? or, Is the flesh of the armies of the wildbeast given to the messengers of the Satan, as the flesh of the erring member of the Corinthian church was delivered to the Satan, in order that the spirit may be saved in the day of the Lord Jesus? 1 Cor. v. 5. There are many who shall be saved, but thus, as by means of fire, 1 Cor. iii. 15. The supper of the Tender-Lamb must be the Lord's supper, at which He will drink new wine, Matt. xxvi. 29. The verb is used in the promise to the one who shall have opened the door, iii. 20. The parable of the supper, Luke xiv. 15-24, ends with a terrible sentence of exclusion to those first bidden. There is no reference to the supper in the O. T., though of course the passover is the type.

Ch. xix. 6-10.

THE WITNESSING OF JESUS CHRIST is a characteristic expression of the beloved disciple. In the gospel and the epistles he often speaks of the witnessing of Christ and of men, which the so-called synoptical gospels do not; but once for all he now says, the Spirit of the prophecy is the witnessing.

CHAPTER XLIX.

THE WORD OF THE GOD.

Ch. xix. 11-16. And I saw the heaven having-been-opened, and behold a white horse and the *One* sitting upon him, being-called Faithful and Truthful, and in justness He-is-judging and warring: (12) but His eyes *are* a flame of fire and upon His head *are* many diadems, having names having-been-written and a name having-been-written which no one is-knowing except (if not) Himself: (13) and having-been-arrayed-in (*or* having-cast-around-Himself) a garment having-been-dipped in blood; and His name hath-been-called The Word of the God. (14) And the armies, the *ones* in the heaven, were following Him upon white horses, having-been-clothed (*or* having-put-on) white, clean fine-linen. (15) And from-out-of His mouth is-going-forth a sharp two-edged dart, in-order-that in (with) it He-may-smite the nations; and He Himself-shall-tend them in (with) an iron staff; and He Himself-is-treading-under-foot the winepress of the wine of the anger of the wrath of the God, the Almighty. (16) And He-is-having upon His garment and upon His thigh a name having-been-written, King of kings and Lord of lords.

Ch. xix. 11-16.

In the visions of the apostle a door was first opened in the heaven, p. 71; then the temple was opened, p. 176; and after that the temple of the tabernacle of the evidence, p. 212. Now all THE HEAVEN is OPENED. The Conqueror revealed Himself as *One* sitting upon a white horse, when He opened the first seal, vi. 2. Now He is followed by THE ARMIES IN THE HEAVEN UPON WHITE HORSES. On His head there was then a crown, now there are MANY DIADEMS, *i.e.*, tiaras, kingly and priestly insignia. Once the proclamation is written, IN JUSTNESS HE IS JUDGING AND WARRING, and once His title is given, THE WORD OF THE GOD, which the apostle also gives to Him in the gospel. As His words, xxi. 5 and xxii. 6, so is He, FAITHFUL AND TRUTHFUL. The GARMENT DIPPED IN BLOOD is no where else found. All the remaining figures have been presented before, till we come to the words, ON HIS THIGH. There are two parallel passages in the O. T. Ps. xlv. 3, *ad finem*, Gird Thy sword upon the thigh, O mighty, &c. They are the words of the bride, and she adds, As to Thy majesty—prosper!—ride! Because of truth and meekness—justness, &c. Song of Solomon, iii. 7 and 8, Lo, His couch, that *is* Solomon's, sixty mighty ones *are* around it, Of the mighty in Israel, All of them holding sword, taught of battle, Each his sword by his thigh, for fear at night. The spiritual meaning is recognized by all the saints, as it is one of the most frequent occurrence in the sacred writings. We have read of the material dart given to the rider on the red horse, p. 100-2. In Eph. vi. 11-17, where the panoply of the God is severally named, ending with the

Ch. xix. 11-16.

helmet of salvation and the sword of the Spirit, the words that follow directly tell us that the figurative language is chosen from above. They are, Which is a saying, (*rheema*) of God. The relative pronoun, which, being neuter (*ho*) refers to the whole of the preceding figures, and not to the helmet or the sword, each of which is feminine.

The marginal references in the A. V. are quite to the point. Is. lix. 17-19, And He putteth on justness as a breastplate, and a helmet of salvation on His head. And He putteth on garments of strict justice for clothing, &c. And we read on of the "Enlargement of the church" and "The conquests of Messiah," till we come to ch. lxiii. 1, an old loved text, Who is this . . . with dyed garments, &c.? p. 208. Heb. iv. 12, For the word of the God is living and in-working and more cutting, above every two-edged sword.

All this is most real and present, though, with our bodily eyes, we see not yet all being accomplished. The Lord is reigning in His kingdom; He is present in His judgments, pp. 54; 98-100; and by the power of His Holy Spirit, is convicting the world of sin, of righteousness and of judgment.

CHAPTER L.

THE FINAL OVERTHROW OF THE WILD-BEAST AND ITS IMAGE.

Ch. xix. 17, *ad finem*. And I saw one messenger standing in the sun, and he cried-out with a great voice, saying to all the birds, the *ones* flying in mid-heaven, Come-hither ! be-ye-gathered unto the supper, the great, of the God, (18) in-order-that ye-may-eat fleshes of kings, and fleshes of chiefs-of-thousands, and fleshes of strong *ones*, and fleshes of horses, and of the *ones* sitting upon them, and fleshes of all, both of free and of bond, and both of small and of great. (19) And I saw the wildbeast and the kings of the land, and their armies having-been-gathered to-make-immediately the war along-with the *One* sitting upon the horse, and along-with His army. (20) And the wildbeast was-laid-hold-of, and along-with it the false-prophet, the *one* having-caused-to-be the signs in its sight, in which he made-to-err the *ones* having-received the sculpture of the wildbeast, and the *ones* bowing-down to its image ; the two were-cast living into the lake of the fire, the *one* being-on-fire in sulphur. (21) And the others were killed in (by) the dart of the *One*

Ch. xiv. 17, *ad finem.*
sitting upon the horse, by the *one* having-come-forth
from-out-of His mouth ; and all the birds were-satis-
fied from-out-of their fleshes.

The summons to the birds, COME HITHER ! is peculiar to this portion of the N. T. In Ezekiel xxxix. 4 and 17, there is a similar summons “to the ravenous birds of every sort “to feast on the armies of Gōg and Magōg ; and in Isaiah xviii. 6, speaking possibly of the army of Sennacherib, the prophet writes, They are left together to the ravenous fowl of the mountains . . . And summered on them hath the ravenous fowl. Here the summons is to the battle of Arma- gedōn, xvi. 16, p. 227. BIRDS are doubtless the representatives of the messengers of the Satan, and in the only instance besides in which they are so employed in the N. T. they are called unclean and hated, xviii. 2.

The nature of the repast to which the birds are invited deserves consideration. It is THE FLESHERS OF KINGS, and others, AND OF HORSES ! Are horses mentioned to indicate that it is only that portion of men which they possess in common with animals, viz., their bodies and souls, which is to be the food of evil spirits ? See the question about the Corinthian assembly, p. 256. In xvii. 16, fleshes is also plural, but, excepting in this book, the plural is only found once out of more than a hundred instances, viz., Jas. v. 3. The riches of the unjust rich shall eat their fleshes, as fire.

This is not the place for a disquisition on the body, soul and spirit, but all will agree that the spirit is not the flesh, and that it is the flesh only that is here spoken of. That the

Ch. xix. 17, *ad finem.*

soul of the flesh is in the blood we learn from various texts, as Lev. xvii. 11 and 14. And we read of kine fat-of flesh and lean-of-flesh, Gen. xli. 2 and 3. See Wigram. So there is O. T. authority to conclude that the carnal man is one who is controlled by the body and the soul rather than by the spirit. The spiritual meaning of flesh will be understood by a reference to the word "carnal" or "fleshy" in any of the eleven instances in which we find one or the other in the N. T.

We have concluded that this great battle and slaughter will be spiritual, even as the battles in the valley of Megiddo were material, p. 227. So also we must conclude that the battle is spiritual when fire comes down from heaven to destroy the armies of Gōg and Magōg, in the valley of Jehosaphat. God's people now are saved in fire; in the next world the fire shall try every work; so let us rejoice in the victories of the Prince of Peace. He stilleth the enemy and the avenger. He can release captive spirits, whilst all fleshes are given to the destroyer.

Once for all the wildbeast is laid hold of, and cast into THE LAKE OF THE FIRE, with the false-prophet. This lake is mentioned for the first time with the definite article, but we have had to search for it as one of the three portions into which Babylon is divided, p. 228. The lake of the fire is mentioned three times in the next chapter. Into it the adversary is cast, xx. 10; therefore may we not conclude that it is the agelasting fire, the one having-been-made-ready for him and his messengers? Matt. xxv. 41. We should

Ch. xix. 17, *ad finem.*

remember that the wildbeast and its image are systems, not individuals. As to individuals, the others are killed by Christ Jesus, by Him who kills and makes alive. The fire of Jehovah is His Holy Spirit, and His sword His holy word, and we read, Is. lxvi. 24, For by fire and by His sword, Doth Jehovah do judgment with all flesh. And many have been Jehovah's pierced ones. As of old, Acts ii. 37, when the house of Israel know assuredly that Jesus is Lord and Christ, will it not be said of them? But, having-heard, they-were-pricked-as-to the heart.

CHAPTER LI.

THE IMPRISONMENT OF THE SATAN A THOUSAND YEARS.

Ch. xx. 1-3. And I saw a messenger coming-down from-out-of the heaven, having the key of the abyss, and a great chain upon his hand. (12) And he laid-hold-of the dragon, the serpent, the ancient, who is an adversary and the Satan, and bound him a thousand years, (3) and cast him into the abyss, and locked him-up, and set-a-seal upon him-above, in-order-that he-may not-be yet-making-to-err the nations, until the thousand years shall-have-been-ended ; after these-things it-is-behoving him to-be-loosed-immediately a little time.

A CHAIN and A THOUSAND YEARS are new figures. It is the first and only time that we read of the Satan being locked up, and his prison sealed ; but we have read, in the fifth and sixth trumpets, of the loosing of the Satan and of the four messengers bound in the Euphrates. We must, therefore, put the binding before the loosing, as we have already done, p. 134-9. If this be right, the LITTLE TIME corresponds with the first and second lamentations, p. 131 and 140.

The Satan was cast out of heaven, p. 184, and now he is

Ch. xx. 1-3.

cast out of the earth for a thousand years. There are reasons why we should not consider these years prophetical. (1) The word *etos*, a year, is only used in this chapter, and is the ordinary word which means twelve months. The prophetical twelve months are represented by another word *kairos* which we have translated season. (2) Three hundred and sixty thousand has no corresponding large number in Daniel. (3) And there appears to be a harmony and intelligent teaching, when other passages of Scripture are compared with this. 2 Pet. iii. 8, But let not this one-thing take-you-by-hand (mislead you), beloved, because one day *is* with Lord, as a thousand years, and a thousand years as one day. Ps. xc. 4, For a thousand years in Thine eyes *are* as yesterday, For it passeth on, yea, a watch (a durance) by night. The prison of the Satan is his durance, v. 7.

Excepting Eccles. vi. 6, these are the only passages in the O. T. and the N. T., where a thousand years (*millenium*) are mentioned. Then there-is-being-reserved a-keeping-of-a-sabbath to the people of the God, Heb. iv. 9. Is this the seventh millenium? The millenium is a portion of the time which the Scriptures call one of sleep and of night. This our world was given to Adam according to most chronologists, nearly six thousand years ago; and we have seen that the time for the saints to take the kingdom is at hand. Surely, with the texts quoted, it is an allowable speculation to accept provisionally one of the oldest Rabbinical traditions, viz., that the world is to last as many thousand years as there were days or periods, of creation. Hosea vi. 2 might be explained thus,

Ch. xx. 1-3.

if the prophet is speaking of the rejection of the Messiah after the world had existed four days. He doth revive us after two days, In the third day He doth raise us up.

It should be carefully noted that in this prophecy nothing more than the casting out of Satan from the earth has reference to the inhabitants of the earth. All the remaining description relates to what will take place during the same period in heaven. Yet what great results may we not expect from this freedom from the presence of the tempter, though there is nothing more revealed to us! So far as Satan produces diseases, these will cease, for he will be gone; we shall then speak of our two-fold enemy only—the world and the flesh. Nevertheless, without the inworking of the Holy Spirit, neither of these can be conquered, and we shall remain vainly puffed up in our fleshly mind, resolved not to seek grace. Let us hope that the word of God will become more and more fully accepted and understood, when there are no more fowls of the air to devour the seed sown, and when there will be no enemy secretly sowing tares. The grand deception, however, will have been exposed, and the world will have-been-sobered-up from-out-of the snare of the adversary, being no longer taken-alive by him at his will, 2 Tim. ii. 26.

There are two parallel passages which go to show that possibly many of the messengers of Satan have always remained in chains. Jude 6, But messengers, the *ones* not having-kept-in-guard their-self beginning, howbeit having-left behind the habitation their own, He-hath-reserved in un-

Ch. xx. 1-3.

changing bands under darkness, unto a judgment of a great day. 2 Pet. ii. 4, For if the God spared not messengers having-sinned, howbeit having sent *them* to Tartarus in ropes of darkness, He delivered *them*, being-kept-in-guard unto judgment.

CHAPTER LII.

THE REIGNING OF THE HOLY *ONES* WITH THE CHRIST A THOUSAND YEARS. THE FIRST RESURRECTION.

Ch. xx. 4-6. And I saw thrones, and they-sat upon them, and judging was given to them ; and I saw the souls of the *ones* having-been-struck-with-an-axe, on-account-of the testimony of Jesus, and on-account-of the word of the God, and whosoever did not worship the wildbeast, neither its image, and received not the sculpture upon the forehead, and upon their hands ; and they lived and reigned along-with the Christ a thousand years : (5) the others of the dead-*ones* lived not until the thousand years shall-have-been-ended : this *is* the resurrection (rising) the first. (6) Happy and holy *is* the *one* having a portion in the resurrection, the first ; upon these the second death is not-having authority, howbeit they-shall-be priests of the God and of the Christ, and shall-reign along-with Him a thousand years.

As we have seen, p. 98-100, and throughout, one great purpose of the Apocalypse is to make known the Saviour as a reigning Conqueror. Here every martyr, who has died for

Ch. xx. 4-6.

his Lord, and every non-worshipper of the wildbeast, is represented as sitting upon a throne along with Christ, and judging along with Him. The word STRUCK (*or killed*) WITH AN AXE is only found here. John the Baptist was beheaded.

It should be carefully noted that the apostle says he saw the souls of the martyrs, and that they lived and reigned along with the Christ, whilst they were dead *ones*, *i.e.*, whilst their bodies were in the graves ; for the apostle speaks of all as dead *ones*, both those who reign during the millenium and those who do not. The dead *ones* are accordingly divided into those whose portion is the first resurrection, and those whose it is not. In ch. vi. 9, we read that the apostle saw these souls beneath the altar. It is not until the second resurrection, the resurrection of the body, that the martyrs shall reign upon the new land, as kings of the land, xxi. 24. It is written that THE OTHERS OF THE DEAD LIVED NOT UNTIL THE THOUSAND YEARS ARE ENDED. The obvious meaning of the words is that they live as the holy *ones* have been living during the thousand years ; but it is not written that they reign, as well as live. We have no evidence of the unconsciousness of the unfaithful during the thousand years, but the contrary. It is the bodily death that is referred to, p. 56, for all are dead, the faithful and the unfaithful. The unfaithful are also spiritually dead, and remain so till after the millenium. Then some of them, at least, live spiritually, may we not hope? for the resurrection of the body will not take place till after the little time, when all

Ch. xx. 4-6.

that are in their graves shall come forth, p. 279. At the judgment some will be sentenced to the second death, p. 42-3.

The first resurrection has been noticed already as the resurrection of the spirit, p. 42-3. Now for the first and the last time we read the words, THE FIRST RESURRECTION. Therefore the millenium is emphatically such. It is the completed promised reward of grace in paradise to all who have been called, and chosen and faithful on earth. Here the heirs of this inheritance are children, differing nothing from servants, though they are lords of all, Gal. iv. 1. The happiness is one of the portions, which shall be enjoyed even by a third of the inhabitants of Babylon, p. 228.

The promise is repeated for the third time, THEY SHALL BE PRIESTS, AND SHALL REIGN ALONG WITH CHRIST. In ch. i. 6, we read, He made us a kingdom, priests, &c. In v. 10, And, Thou didst make them to our God kings and priests and they shall reign upon the land. On earth we are priests, and are made a kingdom ; during the thousand years the holy and happy shall reign upon the heaven, along with Christ ; and, after the creation of the new heaven and the new land, they shall reign upon the land, as it is explained very fully in the next chapter. Then the tabernacle of the God shall be along with the men (mankind).

CHAPTER LIII.

THE LOOSING OF THE SATAN AND HIS FINAL OVERTHROW; THE INVESTMENT OF JERUSALEM BY GÖG AND MAGÖG.

Ch. xx. 7-10. And when the thousand years shall have-been-ended, the Satan shall-be-loosed from-out-of his durance, (8) and he-shall-come-forth to-make-to-err-immediately the nations, the *ones* in the four corners of the land, the Gög and the Magög, to gather them unto the war; of whom their number *is* as the sand of the sea. (9) And they-came-up upon the breadth of the land, and surrounded the camp of the holy *ones*, and the city the *one* having-been-loved; and fire came-down from-out-of the heaven, and eat-them-up; (10) and the adversary, the *one* making them-to-err was cast into the lake of the fire and sulphur, where also the wildbeast and the false-prophet *are*: and they-shall-be-tested day and night unto the ages of the ages.

This loosing is the little time of v. 3, and probably the time of the fifth and sixth trumpets. We have heard of the four messengers standing up upon the four corners of the land, vii. 1, but not of the Gög and the Magög, who are not

Ch. xx. 7-10.

named again. Magōg was the second son of Japheth, Gen. x. 2, and 1 Chron. i. 5. Possibly Magōg signifies the land of Gōg. Ezekiel, xxxviii and xxxix, describes in detail the victories and the overthrow of Gōg. W. L. Bevan, in Smith's Dictionary, thinks that the historical fulfilment of Ezekiel's prophecy had already transpired when John wrote. The Scythians, or the tribes north of the Caucasus, descended into Asia Minor, B.C. 624. They reached Egypt, and till 596 were a terror to the whole eastern world. No other writer thinks the fulfilment in history has yet taken place. See the R. Tract Society's Commentary. We have seen reason to conclude that the historical allegory may consist in the battles that have been fought in the valley of Jehosaphat, p. 207. It is not known, however, when the valley of the Cedron first received the appellation of the valley of Jehovah's judgment; and the valley may be that of Tekvah, where king Jehosaphat had such a signal deliverance, without fighting, over the children of Ammon, Moab, and Mount Seir. Of the whole multitude none escaped, for every one helped to destroy another, 2 Chronicles xx. 1-30. See George Grove, in Smith's Dictionary. This deliverance furnishes a worthy allegory of the spiritual victory promised over Gōg and Magōg. In the allegories which have seemed so plain to us the historical names are changed. Jerusalem that was, and all who reject Christ, are spiritually Sodom and Egypt; all believers in Christ are spiritually Jews; and all the worshippers of the wildbeast and its image are spiritually Babylon. So Moab and Ammon and Mount Seir

Ch. xx. 7-10.

may represent Gōg and Magōg, *i.e.*, the Japhetic races, the Aryan or Indo-European. If so, then the outline of our interpretation of the historical allegories, or rather allegory, of the O. T. will be completed. God's chosen people were Semitic, so was Nebuchadnezzar and the Babylonian captors. To them were committed the oracles of God, though they have been made of none effect by the addition of tradition and human authority. The Egyptians were Hamitic, and well represent the people without Divine revelation. The sphinx is the sacred sculpture representing speculative philosophy; and, with all the pure morals and deep sayings found in their ancient papyri, they must be classed as rationalists. Neither would they esteem this a reproach, for to the present day there are many men most worthy and amiable who glory in the name of rational Christians, and honestly fail to understand how faith in mysteries can be anything but childish and superstitious. May Egyptians and Jews, spiritually so called, learn to love and to comprehend each other!

Now we learn that the coming struggle, *i.e.*, after the millennium, will be with the Japhetic races. The Gōg and Magōg of the present day are the scientific men who boast of social progress and so-called civilization, filling the world with astonishment at their discoveries, and appliances. Are they not even now telling us that the day of Christianity is over; that it has done very good work in its time; but that it must give way to further evolution!

Nothing is to be accepted as scientific unless it can be

Ch. xx. 7-10.

weighed, measured and verified. We, spiritual Jews, claim to be rationalists and experimentalists in the strictest sense. Our mysteries are the true energies, or in-workings. We know, in part, the dynamic and potential phenomena of fire-from out of the heaven, and we pray earnestly that our enemies may be eaten-up by it, with ourselves, and with all men !

The adversary is but a creature, and therefore mortal. He has not lived always and need not live for ever. The lake of fire and sulphur must destroy or purify. But all the arts by which the adversary has made men to err shall be tested day and night, unto the ages of the ages. They will be fully exposed and known, and not one living soul shall ever again err or make to err. Joel iii. calls to mind the sixth seal, and the seventh trumpet and vial. (1 and 2) For lo, in those days, and in that time, When I turn back the captivity of Judah and Jerusalem, Then I have gathered all the nations, And caused them to go down unto the valley of Jehosaphat, And I have been judged with them there, Concerning My people, &c. (12) Wake and come up, let the nations unto the valley of Jehosaphat, &c.

THE CAMP of the saints is only named here, but the apostle Paul uses the figure, Heb. xiii. 11-13, and it is common in the O. T. THE CITY, and it must be Jerusalem, is only here spoken of as the *one HAVING-BEEN-LOVED*. It is a sufficient designation. Zechariah, xiv., enlarges on the sorrows and final victory, of Jerusalem. It is worthy of notice that neither in Joel iii., nor in Zech. xiv., is there any

Ch. xx. 7-10.

mention of Assyria or Babylon. Is it not because spiritual Babylon has been in the lake of fire from the commencement of the Millenium?

The expression of **EATING UP BY FIRE** is peculiar to this passage. We have considered the meaning of fire from-out-of the heaven, p. 122, 3. Even in the O. T. the material fire which often descended and consumed the sacrifice was then an emblem of acceptance and blessing, as in Elijah's controversy with the prophets of Baal, 1 Kings, xviii. 38, 9. Doubtless fire from heaven is an emblem of the Holy Spirit; and so it is of Christ. Nevertheless this language of Scripture is full of the most solemn warnings to the impenitent and unbelieving. It is only the holy who can, like Shadrach, Meshach and Abednego, dwell in agelasting burnings, Is. xxxiii. 11-17. 2 Thes. i. 6, If-so-be it is a just-thing with God "to recompense" (to-give-from-instead-of) oppression to the *ones* oppressing you, (7) and to you the *ones* being pressed enlargement along-with us in the revelation of the Lord Jesus from heaven along-with messengers of power of Him, (8) in a fire of flame, giving exact-justice to the *ones* not knowing God, and to the *ones* not listening to the good-news of our Lord Jesus Christ, &c.

CHAPTER LIV.

THE LAST JUDGMENT.

Ch. xx. 11, *ad finem*. And I saw a great white throne, and the *One* sitting upon it, from face of Whom fled the land and the heaven, and a place was not-found for them. (12) And I saw the dead *ones*, the great and the small standing in-sight-of the throne, and books were-opened ; and another book was opened, which is of the life ; and the dead *ones* were-judged from-out-of the-things having-been-written in the books, according-to their works. (13) And the sea gave the dead *ones*, the *ones* in her, and the death and the grave gave the dead *ones*, the *ones* in them, and they were judged, each-one according-to their works. (14) And the death and the grave were-cast into the lake of the fire : this is the death the second, the lake of the fire. (15) And if anyone was not-found having-been-written in the chart of the life, he-was-cast into the lake of the fire.

The throne of God is no where else called **A GREAT WHITE THRONE**. Therefore is not this the final judgment ? White represents light, and therefore love, wisdom and power, p. 73. This must be the second Epiphany, the appearance of the

Ch. xx. 11, *ad finem.*

glory of the Lord, p. 17, 8. On the opening of the sixth seal, the heaven "departed as a scroll rolled together," vi. 14; on the pouring out of the seventh censer "every island fled away," &c., xvi. 20. The seventh trumpet, we have seen, includes all, declaring the universal and unending reign of our Lord and His Christ, p. 121. Between the fall of Babylon and the fleeing away of every island, xvi. 19, 20, we now know that the millenium and the little season intervene. Three times distinctly, then, we are told that the heavens and the earth which are now will pass away. A consistent interpretation requires that all these texts must be first literally fulfilled, therefore let us read them as children would. Besides, we have the words of our Lord, Matt. xxiv. 27, and of the Holy Spirit by the apostle Peter, 2 iii. 5-7, For this is-escaping them, willingly (willing-ones) that heavens were from-out-of-old-time, and land standing-together from-out-of water and by-means-of water, by the word of the God; (6) by-means-of which-things the then world having-been-submerged in water perished. (7) But the now heavens and the land by the word of Him, having-been-treasured-up, are-being-kept-in-guard to fire unto a day of judgment and unloosing of the irreverent men. Matt. xxv. 31-46, is surely a parallel passage.

From the throne and the changing heavens, waxing old and folded as a vesture, Ps. cii. 25, *ad finem*; and Heb. i. 10-12; we turn to the prisoners and to spirits of the justified who rejoice to surrender themselves to receive public judgment. Four times all these are named **THE DEAD ones.** In

Ch. xx. 11, *ad finem.*

the description of the millenium we have learned that the bodies of the reigning spirits are still dead, p. 270. The Millenium is the first resurrection, the resurrection of the spirit; this is the second resurrection, the resurrection of the body and of all that is in the grave, p. 271. John v. 28, Wonder-ye not-at this, because an hour is-coming in which all the *ones* in the memorial-places shall-hear-for-themselves His voice (the voice of a son-of man !), and shall-come-forth the *ones* having-caused-to-be the good-things unto a resurrection of life, the *others* having-acted-out the vile *things* unto a resurrection of judgment. An hour being indefinite, should make us hesitate before concluding that the resurrections are contemporaneous. Whether they are or not, they are very different in kind. The holy *ones* receive their glorious bodies, but nothing is spoken specially of the bodies of the lost either in this passage, or elsewhere in Scripture. Our Lord says the dead *ones* shall-come-forth, *i.e.*, all of each that is in the grave, and that includes the soul of the lost. The souls of the saved never descend into hades, p. 24-6. DEATH AND THE GRAVE WERE CAST INTO THE LAKE OF THE FIRE. Death and the grave have been discussed, pp. 24, 5; 57; the lake of the fire also has been noticed, p. 263; and the second death which is the execution of the judgment or sentence of being cast into the lake of the fire, p. 42, 3. It is the sentence passed upon the prince of this world, by whose judging the Holy Spirit convinces all of judgment. "Outer darkness" is a judgment, Gehenna is a judgment. Do the judgments of death and the grave include these? The

Ch. xx. 11, *ad finem.*
answer is surely affirmative, for there shall be no more death, xxi. 4, and Gehenna shall be holy! p. 33. These sentences, then shall terminate. There cannot be a second sentence without repeated crime. And will any who have once refused the reconciliation and suffered the penalty, refuse a second time? Even this seems possible from the words found here. Only by punishments being terminable can one be well conceived to be more terrible, or more tolerable, than another. Heb. ii. 14, Since, therefore, the little children have shared-in-common of blood and flesh, He also Himself partook (had-along-with) in-like-manner (nearsidedly) of the same (themselves), in-order-that by-means-of the death He-shall-have-made-void the *one* having the might of the death, that is the adversary, &c.

CHAPTER LV.

THE NEW HEAVEN AND NEW EARTH ; THE NEW JERUSALEM ; THE PROMISE AND THREATENING OF THE ONE UPON THE THRONE.

Ch. xxi. 1-8. And I saw a new heaven and a new land ; for the first heaven and the first land came-away, and the sea is not yet. (2) And I saw the city, the holy new Jerusalem, coming-down from-out-of the heaven, from the God, having-been-made-ready, as a bride having-been-adorned (set-in-order) for her husband. (3) And I heard a great voice from out of the heaven, saying, Behold, the tabernacle of the God *is* along-with the men, and He-shall-tabernacle along-with them ; and they themselves shall be a people of Him, and He Himself, the God, shall be along-with them, God of them. (4) And He-shall-wipe-away every tear from their eyes, and the death shall not be yet ; neither mourning, neither crying, neither labour shall be yet any-more ; because the first-things came-away. (5) And the *One* sitting upon the throne spoke, Behold, I-am-causing all-things-to-be new. And He-is-saying, Write-at-once ; because these the words are

Ch. xxi. 1-8.

faithful and truthful. (6) And He spoke to me It hath (*or is*) become. I-am the Alpha and the Omega, the Beginning and the End : I-will-give to the *one* thirsting, to himself, from-out-of the fountain of the water of the life freely. (7) The *one* conquering shall-inherit these-things, and I-will-be to him God and he himself-shall-be to me a son. (8) But to the fearful, and faithless, and having-been-abominated, and murderers, and fornicators, and sorcerers, and idolaters, and to all the false *ones*, their portion *is* in the lake, the *one* being-on-fire in fire and sulphur, which is the death, the second.

THE NEW HEAVEN AND NEW EARTH must be carefully distinguished from the Millenium. Why they should have been considered to be one and the same, by many able writers, is a striking example of the persistency of a dominant mental idea. The heaven and the earth which are now will be the scene of the Millenium and of the defeat of Gōg and Magōg ; but after that they will flee away and no place be found for them. Therefore the last judgment separates the new heaven and earth from the millenium and the little season in the order of time, as well as in the order of the narrative. In the millenium the souls of the saints reign with Christ in heaven ; in the new heaven and new earth the holy city comes down from out of the heaven upon the earth, and God tabernacles with men on the earth, after the resurrection of their bodies. There is no more sorrow or death ; no Satan gathering the nations against Jerusalem. All is new !

Ch. xxi. 1-8.

A new heaven and a new earth are expressions only used here in this book, but Peter, in the chapter in which he speaks of the combustion of the heavens and the land, or earth, (2, iii.) says, (13) But we, according to His promised-word, are expecting new heavens and a new land, in which is dwelling justness. The promised-word is in Isaiah lxv. 17, *ad finem*, For, lo, I am creating new heavens and a new earth, &c., And not heard in her any more Is the voice of weeping, &c. And, again, lxvi. 20-22, where priests and levites are taken from all nations. We may note in passing, that it is not said there shall be no more sea, but that the sea is not any more, *i.e.*, probably the old sea, as the writer divides the earth into land and sea. There are many other similar passages in both the N. and O. Ts. Matt. xix. 28, But the Jesus said to them, Verily I say to you, that you, the *ones* having-followed Me, in the regeneration (*palingenesia* second-birthday) when the Son of Humanity shall have sat upon a throne of glory of Himself, you, even you, shall-sit upon twelve thrones, &c. Acts iii. 21, Whom it-is-behoving heaven, indeed, to receive-immediately, until a re-institution of all times, of which the God spoke by-means-of mouth of His holy prophets, from an age. For instances from the O. T. we might quote from the closing words of almost all the prophets.

The beloved disciple saw the fulfilment of that which was begun by John the Baptist. Matt. xvii. 11-13, Elias, indeed, is-coming, and will restore (or re-institute) all things, &c. This, the spiritual Elijah accomplished, though he was put

Ch. xxi. 1-8.

to death in prison, being almost in despair. And the work is still progressing, secretly but all powerfully, as leaven and as the stone cut out of the mountain without hands. Titus iii. 5, Not from-out-of works the *ones* in justness which we did ourselves ; howbeit according to His mercy He saved us, by-means-of washing of a second-birthday and a making-new-again of Holy Spirit. Ezek. xxxvi. 24, *ad finem*, expounds the new heart and the new covenant.

Jerusalem is here likened to A BRIDE for the first of three times. In the Gospel the apostle relates that John the Baptist uses the same figure, John iii. 29. Our Lord is not called the Bridegroom in the Apocalypse, though He likens Himself to one in the gospels. Isaiah and Jeremiah use the figure. In the song of Solomon bride is translated 'spouse,' and wherever in the O. T. or in the New, we find 'daughter-in-law' we may read bride.

For the first and only time we have the promise that there shall be NEITHER MOURNING NOR CRYING NOR LABOUR. All THE FIRST-THINGS are defiled by sin and pass away. Do the last-things begin with the new heavens ? The *One* on the throne is the Faithful and True Witness, iii. 14, and His words are so also. The messenger repeats the affirmation, ch. xxii. 6.

Of how many promises does THE FOUNTAIN OF THE WATER OF LIFE remind us ! He is the unchanging Promiser. Seven times we have read The conquering-*One*. And the threatening is for our present profit and warning. The writer does not say that it is spoken to any living in the

Ch. xxi. 1-8.

times of the new heavens. The threatening of the second death has been noticed three times already. **FEARFUL AND FAITHLESS AND ABOMINABLE** only occur here. We ought not to pass by the promise of sonship, as it only is made here. The word **FREELY** occurs also for the first time, but it is repeated, xxii. 17. The *one* willing let him take-by-hand life's water freely. It is a most expressive word, a pleonastic one, and might be rendered free-giftedly. This is spoken by the Spirit, and of the Spirit, John vii. 37-9.

CHAPTER LVI.

THE BRIDE, THE WIFE OF THE TENDER-LAMB.

Ch. xxi. 9, *ad finem*. And there came one from-out-of the seven messengers, the *ones* having the seven censers, the *ones* being-full of seven strokes, the last *ones*, and he spake along-with me, saying, Hither, I-will-show to thee, the wife, the bride of the Tender-Lamb. (10) And he-bore me-away in spirit (?spiritually) upon a mountain great and high, and shewed me the city, the holy Jerusalem, coming down from-out-of the heaven from the God, having the glory of the God ; her light-giving like to a stone most valuable, as to a jasper stone crystallizing ; (12) having a wall great and high, having twelve gates, and upon the gates twelve messengers, and names having-been-written thereon, which are names of the twelve tribes of sons of Israel. (13) From *sun* risings three gates ; and from north three gates ; and from south three gates ; and from settings three gates ; (14) and the wall of the city having twelve foundations, and upon them twelve names of the twelve apostles of the Tender-Lamb. (15) And the *one* speaking-forth along-with me had a

Ch. xxi. 9, *ad finem.*

measure, a golden reed, in-order-that he-shall-have-measured the city, and her gates, and her wall. (16) And the city is-lying four-cornered, and her length *is* whatever *is* also the breadth ; and he-measured the city with the reed up to (upon) furlongs of twelve thousands ; her length and breadth and height are equal. (17) And he measured her wall a hundred *and* forty four cubits, a measure of a man, which is of a messenger. (18) And the inbuilding of her wall was jasper ; and the city clean golden, like to clean glass ; (19) the foundations of the wall of the city having-been-adorned with every valuable stone ; the first a jasper, the second a sapphire, the third a chalcedony, the fourth an emerald, (20) the fifth a sardonyx, the sixth a sardius, the seventh a chrysolite, the eighth a beryl, the ninth a topaz, the tenth a chrysoprasus, the eleventh a jacinth, the twelfth an amethyst. (21) And the twelve gates *were* twelve pearls ; each one of the gates severally was from-out-of one pearl ; and the street of the city was clean golden, as transparent glass. (22) And a temple I saw not in her ; for the Lord, the God, the Almighty is a temple of her, and the Tender-Lamb. (23) And the city is not having need of the sun, neither of the moon, in-order-that they-may-shine in-her ; for the glory of the God enlightened her, and her candle *is* the Tender-Lamb. (24) And the nations shall-walk-about by-means-of

Ch. xxi 9, *ad finem*,

her light ; and the kings of the land are-bearing their glory into her, (25) and her gates shall not-have-been in-any-wise-shut by-day ; for night shall not be there ; (26) and they-shall-bear the glory and the price of the nations into her. (27) And there-shall not in-any-wise have-entered-in into her any common-thing, and the-one causing-to-be abomination and false, only (if not) the *ones* having-been-written in the book of the life of the Tender-Lamb.

The showing of the messenger is the holy city, *v. 2*, in detail. The MOUNTAIN to which the messenger took the apostle may have been the spiritual Mount of Olives. The messenger is one of the seven who had the censers, and his subject is the complement of those of the hallelujahs in ch. xix. 1-9,—the judgment of the unfaithful wife, and the making ready of the faithful wife. Even now it is the Jerusalem above which is a mother of us, Gal. iv. 25, 6 ; the city, which Abraham was-receiving-from-out-of faith, Heb. xi. 9 and 10 ; the mount Zion to which ye-have-come, Heb. xii. 22 ; the city we are-actively seeking, Heb. xiii. 14. Even now, as living stones, we-are-being built-up a spiritual house of Christ, 1 Pet. ii. 5 ; of Whom we are a house, Heb. iii. 3-6 ; even God's building, 1 Cor. iii. 9-17. It ought not to be so difficult to understand the house not-made-with-hands, 2 Cor. v. 1-8.

At the meeting of the assembly in Jerusalem, with the Apostles and Elders, to discuss the question raised at

Ch. xxi. 9, *ad finem.*

Antioch, in consequence of the conversion of the nations, James explains the language of the prophet Amos and others, as applying to the question, Acts xv. 15. Amos ix. 11., In that day I raise the tabernacle of David, and I have repaired their breaches, And its ruins I do raise up, And I have built it up as in the days of old. The foundation is Christ, 1 Cor. iii. 11. Having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being a chief corner stone, &c., Eph. ii. 20-2. And the head-stone shall be brought forth with cries of Grace, Grace to it, Zech. iv. 7.

Do not the TWELVE GATES and the TWELVE FOUNDATIONS represent the four and twenty elders? Joshua caused twelve stones to be placed in Jordan in the place where the priests' feet stood firm, and twelve in the place where the people lodged the first night in Canaan, Josh. iv. 1-9.

The camp of the children of Israel corresponded with the plan of the new Jerusalem. It was a square with three standards on each side, Numbers, ch. ii. The standards were pitched far off round about the tabernacle of the appointed meetings. The Levites were not numbered; they kept the charge of the tabernacle and ministered in the holy place. The high priest went into the holiest of all once a year, not without blood. Now that Christ has suffered and the veil been rent in twain, which is His flesh, all who believe in Him are brought nigh and may enter in at once, through Him, into the holiest of all, at all times.

The apostle had a measuring reed of six cubits given to
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Ch. xxi. 9, *ad finem.*

him, xi. 1 and 2, but it was not a GOLDEN REED, like the angel's. The messenger is the measurer and it may be that the measuring is to be spiritually understood. We can't help thinking of the one hundred and forty four thousand. Is a known figure given for an unknown, to teach us that it is known but not by us? If the one hundred and forty four thousand saved of Israel represent the height of the wall, what must the city be and the suburbs?

But the city is a cube! The length and breadth and height are equal. TWELVE THOUSAND FURLONGS equal almost 1379 miles. This must be the measurement of a spiritual city. Where do we read or hear of any such measurements? In the measurements so carefully given of the Tabernacle of old, and of the temple of Solomon. In each the holiest of all was a perfect cube. From the specification of Ex. xxxvi., several accurate models of the Tabernacle have been made. It was ten cubits high, ten cubits broad, and thirty cubits long. The veil was placed twenty cubits from the entrance, leaving the length of the holiest of all ten cubits. The specifications of the temple in 1 Kings, vi. have not been so satisfactorily made out, as those of the tabernacle; but v. 20 is most explicit, And before the oracle is twenty cubits in length and twenty cubits in breadth, and twenty cubits in its height, &c.

We have seen reason to conclude that this world of ours is the outer court of the heavenly temple, and that the holy place under the golden altar is the intermediate state of happy spirits, there being now no veil between the holy

Ch. xxi. 9, *ad finem.*

place and the holiest of all. Let us note the significance of the apostle's saying, **AND A TEMPLE I SAW NOT IN HER**, for God and the Lamb are the temple. Christ has brought all into the holy of holies, into the secret place of the Almighty. The temple worship represents the great work of atoning sacrifice. Now the Son gives up the kingdom He has won to the Father, that God may be all in all, 1 Cor. xv. 28. If the New Jerusalem be the holy of holies, the apostle would not see any temple. Could the new heavens and the new earth be more distinctly depicted? The New Jerusalem is come down upon the earth; and there is no temple in it, but God! Then Ezekiel's temple must belong to the former things. There is **NO NEED OF THE SUN OR MOON**; all is new. Then the **KINGS OF THE LAND** must be new too. They must be the kings of the East, spiritual kings, complete in holiness.

Without controversy, **A JASPER STONE CRYSTALLIZING** must be admitted to be the perfection of poetry. p. 73, 4. **THE INBUILDING OF THE WALL IS JASPER**; and **THE FIRST FOUNDATION IS JASPER**. Is the Divinity of Christ representable by crystallizing, as His humanity is by opaque jasper? Then His saints share and show forth His Divinity, as well as His love.

GLASS is made of quartz and soda, and was known 3,500 years ago in Joseph's time. Quartz is a form of silica and the most common of the materials of rocks. Silica makes one-third more of the minerals of rocks, in combinations with alumina, potash soda, lime, magnesia, or iron; in

Ch. xxi. 9, *ad finem.*
the forms of feldspar, mica, hornblende, augite and garnet. (See a Treatise on Oriental Gems, Sea-side Pebbles and Road-side Stones, by Dr. Dana, of New York, 1875.) According to Dr. Dana, pebbles, now mineral, were once vegetable or animal, or rather zoophytes and animals. They are formed by impregnation and infiltration, first silicious then aluminous. A moss-like appearance indicates oxidation; and sometimes a drop of water is found imprisoned in them. SAPPHIRE is the hardest of all stones, next to the diamond, which is not a stone but pure carbon. It is of a blue colour, indicating strength. Hence it is made into a paved work under the feet of the God of Israel, Ex. xxiv. 10. And Ezekiel's throne is as a sapphire, i. 26. p. 74. Carnelian is our purest form of CHALCEDONY, of which alumina is the base. Carnelian is so-called from its frequent flesh colour. We have met with the rainbow, like unto an EMERALD, or, we might say, emeraldine, p. 73. SARDONYX is a variety of agate, as is the SARDIUS. It resembles the flesh under the thumb nail, with a white ground. Silica, with alumina, is the base of agates. Sards are found in Arabia. A sardius occupied the first place in the first row of the breastplate. CHRYSOLITE is a species of topaz, and, as the name implies, is of a golden hue, or rather yellow streaked with green and white. BERYL is a less precious emerald, having no oxide of chrome. It is greyish green. The wheels in Ez. i. 16 and x. 9, are like unto a beryl. See Song of Sol. v. 14, and Dan. x. 6. TOPAZ, the true, is green, a silicate of magnesia and iron. The names of topaz

Ch. xxi. 9, *ad finem*.

and chrysolite have been interchanged by some writers. CHRYSOPRASUS (golden leek) is a species of beryl. Its colour is like the juice of the leek, with golden spots. Sometimes it is called pardalios, from its likeness to a leopard's skin.

JACINTH, or hyacinth, is a ligure, a red variety of zircon. It is apple-green. We have met with jacinthine, p. 142, 3. Hyacinthine means dark purple.

AMETHYST, the third in the third row of the breastplate, is quartz, coloured purple.

CHAPTER LVII.

THE RIVER AND THE TREE OF LIFE. PARADISE RESTORED.

Ch. xxii. 1-5. And he showed to me a river of water of life, shining as a crystal, going forth from-out-of the throne of the God and of the Tender-Lamb. (2) In midst of her street, and of the river, hence and hence *is* a wood ("tree") of life causing-to-be twelve fruits, according to each month rendering its fruit ; and the leaves of the wood are unto a cure of the nations. (3) And every thing devoted-from-life shall not be yet (any more) ; and the throne of the God and of the Tender-Lamb shall-be in her ; and His bondmen shall-serve Him ; (4) and they-shall-see His face, and His name *shall be* upon their foreheads. (5) And night shall not-be ; and *there is* not need of candle and of light, because Lord, the God, is-giving-light upon them ; and they-shall-reign unto the ages of the ages.

This is the only place in Revelation where **A RIVER OF WATER OF LIFE** is mentioned. The Saviour promised rivers of living water, John vii. 38, the figure of His Holy Spirit **THE TREE OF THE LIFE** is in Paradise, ii. 7, therefore we

Ch. xxii. 1-5.

have concluded that this is the same living wood, and that the city, the holy, is in Paradise, p. 31, 4.

TWELVE FRUITS and LEAVES are only found here, in this book, but there is a parallel passage in Ezekiel xlvi. 12, And by the stream there cometh up on its edge, on this side and on that side, every *kind* of fruit tree whose leaf fadeth not, and not consumed is its fruit, according to its months it yieldeth first-fruits, because its waters from the sanctuary are coming forth; and its fruits have been for food, and its leaf for bruizes and sores. The use of the same figures by Ezekiel is a second reason why we must conclude that the apostle is now describing Paradise restored.

The word rendered THING-DEVOTED-FROM is *cat-athēma*, an intensified form of *anathēma*. In the Greek Testament *anathēma* is always used in a bad sense, as a "curse," and *anathēma* in a good one, as "gifts," Luke xxi. 5. Both are from the same verb, I-place-up (*i. e.*, back-again). The corresponding Hebrew word *ghēh-rem*, "devoted," has, in like manner, a good and a bad sense, which we may represent by devoted-to and devoted-from. The Hebrew verb is I-shut-up. Hence sometimes in the O. T. a devoted-thing is translated "net" *i. e.*, that in which fish are shut up. Zech. xiv. 8-11, . . . And a devoted-*thing* ("utter destruction") is no more.

BOND MEN have been considered, p. 6. Once for all the bondmen are promised that they SHALL REIGN UNTO THE AGES OF THE AGES. The words, unto the ages of the ages, or unto ages of ages, p. 15, belong exclusively to

Ch. xxii. 1-5.

Jehovah, with this exception and three others which have been already before us. They are (1) the smoke of the testing of the worshippers of the wildbeast and its image, xiv. 11; (2) the smoke of the judgment of the unfaithful wife, xix. 3; (3) and the testing of the adversary, xx. 10. Can we help the utterance of admiration at this mark of wisdom and divinity? We are finite and cannot comprehend the infinite. Therefore once for all in each case is the infinite expressed in a manner the most easy of apprehension. We understand in some sort this age in which we live; we can understand somewhat of all that is told us of the age that is to come, and even of some of the ages to come. They are proper subjects for our reasoning powers, and God condescends to our low estate. One promise of life, and that of reigning unto the ages of the ages, is all-sufficient.

CHAPTER LVIII.

EXHORTATION FROM THE SPEEDY COMING OF THE JUDGE. HIS WAGES.

Ch. xxii. 6-15. And he spoke to me. These *are* the words, faithful and truthful, and Lord, the God of the spirits of the prophets commissioned (apostled) His messenger to show-immediately to His bondmen the-things it-is-behoving to-become-immediately in speed. (7) And behold, I-am-coming speedily; happy the *one* keeping-in-guard the words of the prophecy of this book. (8) And I, John, *am* the *one* hearing and looking-out-at these things; and when I heard and when I saw, I fell to worship-immediately before the feet of the messenger, the *one* showing to me these things. (9) And he-is-saying to me, Look-to-it! No. I am a fellow-bondman of thee and of thy brethren, of the prophets and of the *ones* keeping-in-guard the words of this book; bow-down to the God. (10) And He-is-saying to me Thou-shalt-not-have-sealed the words of the prophecy of this book; *the* season is near. (11) The *one* injuring, let-him-injure at-once yet; and the filthy-*one*, let-him-be-at-once filthy yet; and the just-*one*, let-him-cause-to-be justness-at-once yet;

Ch. xxii. 6-15.

and the *holy-one*, let-him-be-at-once-hallowed yet. (12) Behold, I-am-coming speedily, and My wages are along-with Me, to render to each, as his work is. (13) I am the Alpha and the Omega, the First and the Last, the Beginning and the End. (14) Happy are the *ones* causing-to-be His commandments, in-order-that their authority shall-be upon the wood of the life (the living wood), and that they-shall-have-entered-in into the gates unto the city. (15) Without *are* the dogs and the sorcerers and the fornicators and the murderers and the idolaters, and every the *one* loving and causing-to-be a false *thing*.

The apostle had once before mistaken the messenger who spoke to him for the Lord, xix. 10; and the messenger prevented him with much the same words, adding, For the witnessing of the Jesus is the Spirit of the prophecy. In this passage the messenger has used these words already. **AND LORD, THE GOD OF THE SPIRITS OF THE PROPHETS, &c.** Do not the two passages explain each other? Each one has no other representative. The God of the spirits of the prophets uses their spirits by His Own Spirit to bear witness to the Messiah. 1 Cor. xiv. 32, And spirits of prophets submit themselves to prophets. See p. 257.

This exhortation cannot surely refer to the second Epiphany. If it does, Christians in this age and the next, are being kept waiting and wailing, in a manner very much like our brethren the Jews, according to the flesh, in the

Ch. xxii. 6-15.

wailing place of the temple ruins. Words such as, IT IS BEHOVING TO BECOME IMMEDIATELY IN SPEED, and I AM COMING SPEEDILY, repeated a second time, have been fulfilled most literally to all the dead. They are words of practical warning to every one, words with which the prophecy commences, p. 5, and with which it now closes. The WAGES have not been withheld! They were promised, xi. 18, under the seventh trumpet, though doubtless the award of grace will not be manifested till the second Epiphany and the Judgment. All analogous texts speak of an immediate entrance of the believer at death upon the inheritance promised above. Matt. v. 11, 12, Happy are ye when they-shall-have reproached you, &c., for My-sake; (12) Joy and leap-for-joy, because your wages are many in the heavens. When evening was come the labourers in the vineyard received their wages, Matt. xx. 8.

AUTHORITY to reach forth and take by hand the fruit of the tree of life is the reward of all who have found the way and the truth; and they have entrance into the city. WITHOUT ARE THE DOGS, &c. This is the first and only time dogs are named in the Apocalypse, but they are a figure used by our Lord and His apostles Paul and Peter. Even in this age some are within and some without the spiritual temple, 1 Cor. v. 12.

CHAPTER LIX.

THE FINAL AFFIRMATION, INVITATION, WARNING, WITNESS AND PROMISE OF THE LORD JESUS CHRIST.

Ch. xxii. 16, *ad finem*. I Jesus, *even I*, sent My messenger to witness-immediately to you these-things to the assemblies ; I am the root and the kindred of David, the star, the shining, the Morning *one*. (17) And the Spirit and the bride are-saying Come ; and let the *one* hearing say Come ; and let the *one* thirsting come ; let the *one* willing take-by-hand-at-once living water (water of life) freely. (18) I am-bearing-witness, *even I*, to every the *one* hearing the words of the prophecy of this book. If-so-be anyone shall have-placed-on upon these-things, the God shall place-on upon him the strokes, the *ones* having-been-written in the book this *one* ; (19) and if-so-be anyone shall have-taken-away from the words of the book of the prophecy this *one*, the God will-take-away his portion from the living wood (the wood of the life), and from out of the city, the holy, of the-things having-been-written in the book, this *one*. (20) The *One* witness-ing these-things is-saying Yea, I-am-coming quickly.

Verily, come Lord Jesus. (21) The grace of the Lord Jesus be along-with all.

The Lord has been simply styled Jesus five times, as is usual in the Gospels. Now He says Himself, I JESUS. Excepting in this chapter the Lord is elsewhere in this book always spoken of as Jesus Christ. I AM THE ROOT AND THE KINDRED (or family stem) OF DAVID is an affirmation by the Lord of His divine and human natures. In v. 5, He is called the Root of David, as in Is. xi. 10, And there hath been, in that day, A root of Jesse that is standing for an ensign of peoples, &c. The first and second verses of Is. xi. have been quoted, p. 11. They speak of a rod from the stock of Jesse and of a branch from his roots. The royal descent of Jesus, as given by Matthew, and His family tree, as given by Luke, establish the Messiahship of Jesus, the "Branch" or Offset (*Nöl-tzer*). The apparent discrepancies of the two genealogies only confirm their minute accuracy, on careful examination. Smith's Dict. Art. by A. C. H.

Christ is THE STAR, *i. e.*, the chief of all the stars, or suns, possibly Alcyone, the brightest of the Pleiades, is the parable. These seven spring suns, or one of them, named three times in Job, twice by Jehovah and once by himself, are now understood to be the centre of our universe, round which all the fixed stars, with their complicated systems, revolve. Sirius is one thousand times larger than our sun, and very many other suns are larger than our sun. Nevertheless the Lord is the Sun of Righteousness, because the Bible is also written in the language of common life, as well as in antici-

Ch. xxii. 16, *ad finem.*

pation of all science, and our sun is the most glorious object in the heavens. So He condescends to name himself THE MORNING-STAR, not that there is only one, or that the planets so called are strictly stars, but because “the morning-star” is the most lovely and hope-inspiring object in the heavens. Astronomers in every-day language still call Jupiter, Venus, and others, as they appear in succession, “the morning-star.” All figures are ‘too poor to show Him forth.’ The star seen by the Magi appeared like one, and is therefore so called. Numb. xxiv. 15-19, A star hath proceeded from Jacob, and a sceptre hath risen from Israel.

The Spirit and the bride, the daughter-in-law, of the Father, now join their invitation with the exhortation of the Lord. It is a threefold Come! to each individual who is hearing, and thinking and willing.

The Witness, the faithful, p. 11, is WITNESSING to each hearer of this book, for the last time. Shall we not hear? Are there not amongst our nearest neighbours and friends some who are placing doctrines and human commandments upon the things written in this book? Are there not others who are taking away portions? THE STROKES are inflicted by the messengers of the destroyer, ix. 20; by the two witnesses, xi. 6; and by the seven messengers with the trumpets. The portion taken away consists of all the words written concerning the wood of the life and the holy city. In ii. 7, THE WOOD OF THE LIFE is said to be in Paradise, p. 36. The living wood of this the last chapter (2) is also clearly in Paradise. So THIS BOOK begins and ends with Paradise.

Ch. xxii. 16, *ad finem.*

Christ has restored Paradise to all the happy, (14) for they have authority to eat the fruits of the garden, and to enter into the city. The Saviour, when on the way to Calvary, seems to have spoken of the cross which Simon, the Cyrenian, helped Him to bear, when he said, Luke xxiii. 31, Because, if they-are-causing these-things to-be in the moist, or "green" wood, what shall-have-become in the dry? Is not exclusion from Paradise the dry wood? May the green wood of the cross be made to us living wood, and a leafy tree, bearing many fruits. The "tree of life" is not "the book of life." They are two different portions, p. 228. Ezek. xx. 47, And thou hast said to the forest . . . Lo, I-am-kindling a fire in thee, And it-hath-devoured in thee every moist wood and every dry wood (*gēhtz*, p. 34.)

May the Lord, the Spirit, COME QUICKLY to each!

The greeting of John to the assemblies was, Grace to you, i. 4; and his farewell is, THE GRACE OF THE LORD JESUS BE ALONG-WITH ALL. Amen.



WORDS AND EXPRESSIONS ONLY USED ONCE.

Abaddon, ix. 41	Bits of the horses, the, xiv. 20
Abominated, having been, xxi. 8	Biting their tongues, xvi. 10
Accuser, the, and the one accusing, xii. 10	Black horse, vi. 5
Adversary, the one deceiving, xx. 10	, as sackcloth, vi. 12
Agelasting, xiv. 6	Blameless, xiv. 5
Aided the wife, the land, xii. 16	Blind, iii. 17
All having boats on the sea, xviii. 19	Blood, mixed in, viii. 7
All-things new, xxi. 5	, of one dead, xvi. 3
Amethyst, xxi. 20	, to drink, xvi. 6
Anniversary, ix. 15	Blow upon the land, to, vii. 1
Antipas, ii. 13	Bodies and souls of men, xviii. 13
Apocalypse of Jesus Christ, i. 1 John, Title	Book of life from world's foundation, xvii. 8
Apollyon, ix. 11	Bound, having been, ix. 14 the Satan, xx. 2
<i>Apsinthos</i> , wormwood, viii. 11	, having a, vi. 2
Ark of His testimony, xi. 19	Brass, xviii. 12
<i>Armagedon</i> , xvi. 16	Brazen idols, ix. 20
Armies in the heaven, xix. 14	Breasts, i. 13
Army of the horsemen, ix. 10	Bridegroom, xviii. 23
Arrayed in a cloud, x. 1	Called, he, xiv. 18
, vesture, xix. 13	, the, xvii. 14
, purple, xvii. 4	, to the marriage supper, xix. 9
, sackcloth, xi. 3	Came away, the first land, xxi. 1
, the sun, xii. 1	Camp of the saints, xx. 9
Artisan, xviii. 22	Carriages, xviii. 13
As if wool, i. 14	Cast out the court without, xi. 2
As often as, xi. 6	Caves, into the, vi. 15
Aser, tribe of, vii. 6	Chain, a great, upon his hand, xx. 1
Autumn fruits of the longing, xviii. 14	Chalcedony, xxi. 19
Balaam and Balac, ii. 14	Chariots, ix. 9
Bear, like to a, xiii. 2	Chests, xv. 6
Bearing witness, I am, xxii. 18	Chief ruler, i. 5
Beasts of burden, xviii. 13	Chosen, the ones, xvii. 14
Being with child, xii. 2	Chrysolite and Chrysoprasus, xxi. 20
Benjamin, tribe of, vii. 8	Cinnamon, xviii. 3
Beryl, xxi. 20	Cities of the nations, xvi. 19
Besides, ii. 25	City, the one having been loved, xx. 9
Binding of the Satan, xx. 2	

Clothed to the feet, i. 13	Establish-at once, iii. 2
Clusters fully ripe, xiv. 18	Even as a lion, x. 3
Collyrium, iii. 18	Every one sailing upon a place, xviii. 17
Come hither, xix. 17	Evidence, tabernacle of the, xv. 5
Committing adultery, the ones, ii. 22	Evil sore (<i>poneeros</i> , "grievous") xvi. 2
Common, anything, xxi. 27	Eyesalve, to anoint-within with (<i>col-</i> <i>lyrium</i>), iii. 18
Confess, I will, iii. 5	Faithless, xxi. 8
Consulting, I am, iii. 18	False, they are, iii. 9
Convicting and disciplining, iii. 19	Fat-things, xviii. 14
Corrupt, to, xix. 2	Fearful, xxi. 8
Coshare, to, xviii. 4	Fiery, ix. 17
Cosharer, i. 9	Fifth seal, vi. 9
Costliness, xviii. 19	Fig tree, vi. 13
Court, the one without, xi. 2	Fill-twice, xviii. 6
Covenant, ark of His, xi. 19	Filled full of fire, viii. 5 " smoke, xv. 8
Creation, the, iii. 14	Filling, and to be, xxii. 11
Crown of twelve stars, xii. 1	Fine flour, xviii. 13
Crucified, their Lord was, xi. 8	Fire of the altar, viii. 5
Crystallising jasper, xxi, 11	Firelike dragon, xii. 3 " horse, vi. 4
Cubits, xxi. 17	First love, ii. 4
Cure, xxii. 2	Firstborn of the dead, i. 5
Curse, no more, (<i>see</i> Devoted) xxii. 3	Firstfruits, xiv. 4
Darkened, having been, xvi. 10	Fly, in order that she may, xii. 14
Deepness of the Satan, ii. 24	Follow the Lamb, to, xiv. 4
Defiled garments, iii. 4	Four-cornered, xxi. 16 " winds of the land, vii. 1
Devoted (<i>Katáthēma</i>), xxii. 3	Frankincense, xviii. 13 " burner, the golden, viii. 3
Devour, to (to eat-down), xi. 5	Frogs, xvi. 13
Dipped in blood, xix. 13	From risings, three gates, xxi. 13
Discipline, I, iii. 19	Fruit and fruits, xxii. 2
Dogs, xxii. 15	Full of abominations and evil speak- ing, xvii. 3, 4
Dominical day, i. 10	Full of incenses, v. 3 " seven strokes, xxi. 9 " wrath, xv. 7
"Double," to (to fill twice), xviii. 6	Gad, tribe of, vii. 5
Dragged, his tail, xii. 4	Gifts, xi. 10
Dragon, a, great and firelike, xii. 3 " the, was wrath with the woman, xii. 17	Give thanks to, xi. 17
Drank up, the land, xii. 16	Given to drink, hath, xiv. 8
Drunken with blood, xvii. 6	Glassy sea, mixed with fire, xv. 2
Earthenware, ii. 27	
Eating down, fire is, xi. 5	
Eat-up, to, her child, xii. 4	
Eating-up fire, xx. 9	
Eleventh, xxi. 20	
Emerald, xxi. 19	
Emeraldine, iv. 3	
Ephesus, assembly in, ii. 1	
Equal, xxi. 16	

God of the spirits of the prophets, xxii. 6	Key of the pit of the abyss, ix. 1
Gōg and Magōg, xx. 8	Keys of the death and the grave, i. 18
Gold, being on fire, iii. 18	Kindred, xxii. 16
Golden cup, xvii. 4	Kings from sun-risings, xvi. 12
Gospel, xiv. 6	Knocking, I am, iii. 20
Grant to sit with Me, iii. 21	Knowing, no one is, ii. 17
Grapes, xiv. 18	Laid-hold of the dragon, he, xx. 2
Grave, followed with death, vi. 8	, the wildbeast was, xix. 20
Great white throne, the, xx. 11	Lamp, burning as a, viii. 10
Greek <i>tongue</i> , the, ix. 11	Laodicea, assembly in, iii. 14
Habitation of demonions, xviii. 2	Last seven strokes, the, xv. 1
Hairy sack, xvi. 12	Laved their robes, they, vii. 14
Half an hour, viii. 1	Learn, able to, xiv. 3
Hallowed, let him be yet, xxii. 11	Leaves, xxii. 2
Harping, xiv. 2	Left foot, x. 2
Harvest, xiv. 15	Leopard, like to a, xiii. 2
He shall be to Me a son, xxi. 7	Let go their dead, xi. 9
Heavens, the, xii. 12	, thy first love, ii. 4
Height, xxi. 16	Levi, tribe of, vii. 7
Hence and hence, xxii. 2	Lifted a stone, xviii. 21
His wife, xix. 7	, His hand, x. 5
Hit, when he shall have, ix. 5	Light-giving, xxi. 11
Hour of trying, iii. 10	Likeness of the locusts, ix. 7
How, iii. 3	Likewise, viii. 12
Hunger, they shall no more, vii. 16	Lived not, they, xx. 5
Husband, xxi. 2	Lock-up heaven, to, xi. 6
I Myself, Jesus, xxii. 16	Locked-up the dragon, he, xx. 3
Idols, ix. 20	Long, to, ix. 6
Immediately, iv. 2	Longing, xviii. 14
In-the-very (<i>ana</i>), vii. 17	Looking-out the smoke, xviii. 18
In-what place (<i>pon</i>), ii. 13	Loosing of the four messengers, ix. 14
Inherit these things, shall, xxi. 7	Lord Jesus, and the grace of the, xxii. 20, 21
Injuries, God remembered her, xviii. 5	Lord of the land, xi. 4
Iron, xviii. 12	, our God, the Almighty, reigned, xix. 6
Issachar, vii. 7	Loved not their soul until death, xii. 11
Ivory, xviii. 12	Lukewarm, iii. 16
Jacinth, xxi. 20	Luxury, xviii. 3
Jacinthine, ix. 17	Manasses, tribe of, vii. 6
Jezebel, ii. 20	Manna, the hidden, ii. 17
Joseph, tribe of, vii. 8	Many diadems, xix. 12
Just decrees of holy-ones, xix. 9	Marble, xviii. 12
Justness, to cause to be, xxii. 11	Marriage of the Lamb, xix. 7
Key of David, iii. 7	, supper of the, xix. 9
, the abyss, xx. 1	Master, vi. 10

Measure of a man, xxi. 17
 Messenger from sun-risings, vii. 2
 Michael and his messengers, xii. 7
 Mixed with blood, viii. 7
 " fire, xv. 2
 Monuments, xi. 9
 More than the first, xi. 19
 Moses, song of, xv. 3
 Mother of harlots, xvii. 5
 Mount Sion, xiv. 1
 Mouth of the dragon, xvi. 13
 " false prophet and
 " wildbeast, xvi. 13
 Murders, ix. 21
 Musicians, pipers and trumpeters,
 xvii. 22
 My-own bondmen, ii. 20
 Myriads of myriads, ix. 18
 Mystery of God, x. 7
 " the seven stars, i. 20
 " " wife, xvii. 7
 Nakedness, iii. 18
 Nations were wrath, xi. 18
 Neither mourning, crying nor labour,
 xxi. 4
 Nephthelim, tribe of, vii. 6
 New heaven and a new earth, xxi. 1
 " Jerusalem, xxi. 2
 Ninth, xxi. 20
 North, xxi. 13
 Now (*arti*), xii. 10
 Number, to, vii. 9
 O-that-thou mayest-be, iii. 15
 Offence, ii. 14
 Ointment, xviii. 18
 On fire in a furnace, i. 15
 On His thigh, xix. 16
 One-another, to kill, vi. 4
 " send gifts to, xi. 10
 Our Lord and His Christ shall reign,
 xi. 15
 Palms, vii. 9
 Paradise, ii. 7
 Parted-asunder, the heaven was,
 vi. 14
 Patmos, isle of, i. 9
 Pergamos, assembly in, ii. 12
 Perished, xviii. 14
 Pharmacists, xxi. 18
 Pharmacists, xxii. 15
 Philadelphia, assembly in, iii. 7
 Pierced Him, whoever, xxi. 18
 Pitiable, iii. 17
 Place, God will, the strokes and
 these things, xxii. 18
 Placed his right hand upon me, i. 17
 " on the sand of the sea, xiii. 1
 Pouring out the blood of holy-ones,
 xvi. 6
 Powdered earth, xviii. 19
 Power upon fire, xiv. 18
 Praise, to, xix. 5
 Proclaiming, v. 2
 Prophetess, ii. 20
 Purple fine linen, xviii. 16
 Pursued, xii. 13
 Quake, to make to, vi. 13
 Rain may not shower, xi. 6
 Reached her prime, xiv. 18
 Reed like a staff, xi. 1
 Reign, they shall, unto the ages,
 xxii. 5
 Reign, they shall, a thousand years,
 xx. 6
 Reigning upon the land, v. 10
 Reins, the, ii. 23
 Rejoicing, we may be, xix. 7
 Remain, to, xvii. 10
 Remembered, Babylon was, xvi. 19
 Renounce, didst not, My faith, ii. 3
 " name, iii. 8
 Reuben, tribe of, vii. 5
 Rise-up, xi. 1
 River of water of life, xvi. 12
 " wrecked, xii. 15
 Roaring, as a lion, x. 3
 Rolled-up, a book being, vi. 14
 Round about the chests, xv. 16
 Running, ix. 9
 Rushing, with, xviii. 21
 Sapphire, xxi. 19
 Sardis, assembly in, iii. 1

Sardius and Sardony, **xxi. 20**
 Satisfied, were, **xix. 21**
 Sayings of God, **xvii. 17**
 Searching, the One, **ii. 23**
 Scarlet wildbeast, **xvii. 3**
 Scorching by the sun and fire, **xvi. 8, 9**
 Sea-going-vessels were corrupted, **viii. 9**
 Sealed-down, having been, **v. 1**
 Season, a little, **xii. 12**
 „ of the dead, **xi. 8**
 Seed, her, **xii. 17**
 Seek the death, shall, **ix. 6**
 Sell, to, **xiii. 17**
 Settings, **xxi. 13**
 Seven diadems, **xii. 13**
 „ eyes and seven horns, **v. 6**
 „ lamps of fire, **iv. 5**
 „ thousands, **xi. 3**
 Sheep, **xviii. 3**
 Shipmen, **xviii. 17**
 Sign in the heaven, wonderful, **xv. 1**
 Signified, He, **i. 1**
 Silence, **viii. 1**
 Silk, and Silver, **xviii. 12**
 Silvery, **ix. 20**
 Simeon, tribe of, **vii. 7**
 Sins, joined until heaven, **xviii. 5**
 Smyrna, assembly in, **ii. 8**
 Snow, **i. 14**
 So mighty an earthquake, **xvi. 18**
 Sodom and Egypt, **xi. 8**
 Song of Moses, **xv. 3**
 Sore, a grievous, **xvi. 2**
 South, **xxi. 13**
 Spice, **xviii. 3**
 Spiritually called, **xi. 8**
 Speer, like to a, **iv. 7**
 Steerer (*or* pilot), **xviii. 17**
 Stings, **ix. 10**
 Stony idols, **ix. 20**
 Strong, he was not, **xii. 8**
 Struck, the third of the sun was, **viii. 12**
 Struck with-an-axe, **xx. 4**
 Such as was not, **xvi. 18**
 Suffer, about to, **ii. 10**
 Sulphureous, **ix. 17**

Sup with him, I will, **iii. 20**
 Superstructure, **xxi. 18**
 Supper, marriage, **xix. 9**
 „ of the Great God, **xix. 17**
 Surrounded the camp, they, **xx. 9**
 Swallowed up, **xii. 16**
 Swore, He, **x. 6**

Take-away the words, &c., and his portion, **xxii. 19**
 Taken by force, **xii. 5**
 Talent-weight, **xvi. 21**
 Teeth as lions, **ix. 8**
 Temple of the tabernacle, **xv. 5**
 Ten days, **ii. 10**
 „ diadems, **xiii. 1**
 „ kings, **xvii. 12**
 Testing unto the ages, **xx. 10**
 Thefts, **ix. 21**
 Thigh, upon His, **xix. 16**
 Third messenger poured out, **xvi. 4**
 „ sounded, **viii. 10**
 „ part of the rivers and waters, **viii. 10, 11**
 Third part of the stars, **viii. 12**
 „ seal, **vi. 5**
 „ woe, **xi. 14**
 Thou didst buy to the God, **v. 9**
 Three foundations, **xxi. 14**
 „ measures of barley, **vi. 6**
 „ messengers, trumpets of, **viii. 13**
 „ portions, the, **xvi. 19**
 „ unclean spirits, **xvi. 13**
 Throne, a great white, **xx. 11**
 „ of the God and of the Lamb, **xxii. 3**
 Throne of the Satan, **ii. 13**
 „ wildbeast, **xvi. 10**
 Thyatira, assembly in, **ii. 18**
 Thyine wood, **xviii. 12**
 Toil, thou didst not, **ii. 3**
 Topaz, **xxi. 20**
 Transparent, **xxi. 21**
 Travailing-in-birth, **xii. 2**
 Tresses, His, **i. 14**
 Tribes of the land, **i. 7**
 Trumpeters, **xviii. 22**
 Trodden under foot, **xiv. 20**
 Trying, the hour of, **iii. 10**

Turn, to, xi. 6	Warring in justice, xix. 11
Turn-back, to, and having-turned-back, i. 12	Washed us, the One having, i. 5
Twelve apostles and foundations, xxi. 14	Weary, to become, ii. 3
Twelve fruits, xxii. 2	Weight, ii. 24
" horns, xiii. 11	What one hour, iii. 3
" messengers and tribes, xxi. 12	When? ("how long?"), vi. 10
" pearls, xxi. 21	Where, xvii. 15
" stars, xii. 1	White voting pebble, ii. 17
" thousand furlongs, xxi. 16	Whitened their robes, they, vii. 14
Two candlesticks and olive trees, xi. 4	Whosoever will, xxii. 17
Two horns, xiii. 11	Widow, xviii. 7
" hundred thousand thousand, ix. 16	Will, Thy, iv. 11
Two prophets, xi. 10	Wine of her fornication, xvii. 2
" these, xix. 20	Wipe-away from the book of life, iii. 5
" wings of an angel, xii. 14	Wonder, xvii. 6
" witnesses, the, xi. 3	Wonderful sign, xv. 1
" woes, ix. 13	Wool, i. 14
Unclean and hateful bird, xviii. 2	Words of the God, the, xvii. 17
Uncomeliness, xvi. 15	Wormwood (<i>apsinthos</i>), viii. 11
Untimely-figs, vi. 13	Worship of demons, ix. 20 the dragon, xiii. 4
Vine of the land, xiv. 19	Wrath of the God, the Almighty, the, xix. 15
Virgins, xiv. 4	Wrath of the Tender-Lamb, vi. 16
Vomit thee, I am about to, iii. 16	Wretched, iii. 17
War in heaven, xii. 7	Written thereon, having been, xxi. 12
" with the holy-ones, xiii. 7	Yoke, a (<i>or</i> balance), vi. 5
Zealous, be thou very, iii. 19	Zebulon, tribe of, vii. 8

I N D E X.

—o—

Abaddon and his kingdom, 136, 142
Abominations, 237
Abraham's children, 38
Absinth, 127
Abyss, 135, 136
 " coming up from, 166
 " pit of, 135, 136
Accuser, the, 184
Adoration, universal, 96
Advent, the, 19
Adversary, the, 40, 54, 137
Affirmation, the final, 300-303
Age, this and the next, 15, 296
 " end of the, 107-111
Ages of the ages, 15, 204, 275, 295, 296
Ahab, son of Omri, 52, 53
Air, a parable, 137
 " birds of the, 72
 " seventh censer poured into the, 228
Alas, meaning of, 131
Allegories, Historical, of O. T., 165, 274
Allegories, Historical, of Armagedon, 227
Allegories, Historical, of Babylon, 181, 223, 224, 235
Allegories, Historical, of Balaam, 46-48
Allegories, Historical, of Egypt, 181, 236
Allegories, Historical, of Jehosaphat, 273
Allegories, Historical, of Jezebel and Jezreel, 49, 52-54
Allegories, Historical, of Sennacherib and Hezekiah, 61, 262
Allegories, Historical, of Sons of Noah, 274
Allegories, Historical, of Temple, 236
Allegories, Historical, of Tyre and Sidon, 245, 246
Allegories, Spiritual, 37-39, 181
Alleluias, occasion of, 105, 250-252
Altar, fire of the, 122
 " messenger of the, 121, 122
 " the golden, 121
Amen, 15, 16, 65
Amethyst, 293
Anathema, meaning of, 295
Angels, 6, 114, 115
 " controllers of the winds, 113, 114
Angels, the four, 113, 114
 " of the Satan, 136-138
Anger, censers of, 214
 " of God, 211, 212, 214, 215
 " wine of, 203, 204
Anointed, 11
Antichrist and Antichristian, 133, 138, 202
Antipas, the Martyr, 40, 45
Apocalypse, 1-5
 " date of, 40
 " visions of, contemporane-
 " neous, 132, 133
Apollyon, 136
Apostasy, 237
Apostles, 6
 " signs of, 30
 " trying of, 30
Appearance, 73, 74
Appointed meeting, 212
Ark of the evidence, 212
 " " testament, 176, 177, 212
 " paradox of the, 177
Armagedon, 224-227, 263
 " historical allegories of, 217
Armies of heaven, 98, 259
Artaxerxes, decree of, 41
Article, the definite, 24, 187

Artisan, 252
 Ascension of the two witnesses, 170, 171
 Asia, 9
 Asiarchs, 9
 Ashur, 34
 Assembly, 9, 10
 Assemblies, early Christian, 48
 the seven, 10, 26
 Assyria, Allegory of, 181
 Atoning Sacrifice, work of, 291
 Attitude of Europe to the Papacy, 235
 Authority of the two witnesses, 161, 162
 Authority to enter Paradise, 299
 Avenge, meaning of, 104-106
 Babylon, Allegory of, 181, 223, 224, 235
 Babylon, announcement of fall of, 202
 Babylon, judgment of, 214
 lesson of, 208
 spiritual, 144, 240
 the great city of, 164, 165
 Bad and evil sore, 218
 Badges of citizenship, 22
 Balaam, allegory of, 46-48
 doctrine of, 45-49, 235
 etymology of, 45, 46
 Baptisms, the two, 82
 Bartholomew's Day, 196
Basanizo and *Basanos*, meaning of 139
 Bath of wine, 209
 Bear, the figure of a, 188
 Beginning of the Creation, the, 65, 66
 Beliar, 146
 Beneath the altar, 104
 " land, 96
 Beryl, 292
 Birds, summons to the, 262
 unclean, 240, 262
 Birth of the Messiah, 179
 Biting their tongues, 223
 Bitterness, spiritual, 127-129, 150, 151
 Blasphemy of the wildbeast, 219
 what it is, 37-39, 219
 Blessed, 8, 9
 Blindness, spiritual, 88
 Blood, drunken with, 232
 living, 218
 meanings of, 123, 161, 162
 mixed in, 122, 123
 of one dead, 218
 to drink, 219
 Bloodguiltiness, 219
 Blue rays, meaning of, 73
 Bondmen, 6, 295
 sealing of, 112-116
 Book of life, 59, 303
 the little, 147-150, 179
 the sealed, 87, 88
 Branch, the, 13, 301
 Beasts, 213
 Bride of Christ, 179, 255, 284, 286-293
 Bridegroom, 252, 284
 Brimstone, 142, 143, 203, 204
 Burnt up, 123, 124, 242
 Bush, the burning, 27
 Call into heaven, 70-74
 of the Spirit, 69
 Camp of Israel, 289
 the saints, 275
 Candlesticks, the seven, 26, 27, 121, 122
 Candlesticks, the ten, 27
 " two, 158, 162
 Canker, spiritual, 218
 Captivity, turning back of, 26, 34, 275
 Carnal man, 263
 Censers, the fifth, 223
 " first, 217, 218
 " fourth, subjects of, 219
 " second, 218, 219
 " seven golden, 132, 133, 214, 217
 Censers, the seventh, 227, 228
 " sixth, 223
 " third, 219
 Chain and chains, 265-268
 Chalcedony, 292

Chalcolibanos, 51
 Cherubeem, 83-85
 Chests, 213
 Chief-Ruler, 11, 12
 Christ, 11
 " and His Wqrds, 88
 " living, 218
 " mystery of His birth, 179
 " the Creator, 89
 " the Interpreter and Unsealer, 88, 89
 Christ's confession, 59
 " house, 6
 " judgments, 99-102
 Christendom, 176, 188-190
 Chronologies of Usher and Hales, 41
 Chrysolite, 292
 Chrysoprasitus, 293
 Church, 9, 10
 " and State, 236
 Circulation of force, 27
 Cities, the three, 164, 165
 Citizenship of saints, 223, 255
 City, the holy and beloved, 154-156, 275
 Clothed with the sun, 179
 Coldness, spiritual, 66
 Collyrium, 67, 68
 Colours, their signification, 78-80
 Come, threefold invitation to, 302
 " out, summons to, 241
 Coming of the Judge, the speedy, 5, 297-299
 Comings, the three, 20
 Commission of Christ, 89, 90
 " of the Apostle, 21-27
 " the threefold, 70
 Communists, 23
 Confession of saints, 59
 Conformity to wrong, danger of, 47, 48
 Conquering ones, 75, 212
 " promises to the, 31, 42, 43, 49, 54, 59, 62, 63, 68, 69
 Conqueror, the, 98-100, 269
 Conscience, power of, 138
Contagium vivum, 100, 101, 217
 Contemporaneous visions, 108, 118, 132, 133
 W

Conversion, 172, 173
 Corner-stone, the Chief, 76, 289
 Covenants, the two, 177
 Corruption, moral, 127, 176, 217
 Court, the outer, 154, 156, 214
 Covenanters, the, 195
 Creatures, the four living, 83-86
 Crown of life, 42, 62
 Crowns like to gold, 76
 " of gold, 75, 76
 Crystal, figure of, 83
 Crystallising, 74, 291
 Crucial test, 38, 39, 164, 232
 Cube, measurements of, 153, 290
 Cup, a golden, 232
 Dana, Dr., on gems, &c., 292
 Daniel's four kingdoms, 188
 " prophecies, 166, 188, 238
 " seventy weeks, 41
 Darkened and darkening, 111, 130
 Daughter-in-law, 284
 David, key of, 61
 " root and kindred of, 301
 " tabernacle of, 289
 " throne of, 14
 Day of wrath, the great, 111
 Days, the prophetical, 41, 234, 235
 " " ten, 40
 " " three and a half, 167
 Dead ones, 270, 278
 " season of, 176
 " the happy, 9, 271
 " to law, 58
 " to sin, 58
 Death, bodily, 42, 56, 270
 " keys of, 25, 26
 " meanings of, 57-59
 " natural, 42, 56
 " no more, 96, 279, 280
 " self-inflicted, 107
 " spiritual, 56-58
 " the, 25
 " " first, 57
 " " second, 42, 43, 57, 59, 279
 Death, the threefold, 57
 Deathlessness, 37
 Deceiver, the, 54

Declaration of the messenger, 232-
237

Deep, the, 136

Defiled garments, 56

Demonisation, review of, 143-146

Demons and demonions, 141, 144-
146

Demons, habitation of, 240
,, represented by animals
and birds, 240, 241

Depths of the Satan, 53

Destroyer, the, 137, 141-143

Destruction, 237

Devices of the Satan, 143-146

Devil, the, 39, 40

Devoted thing, 295

Devour, to, spiritually, 160

Diadems, many, 259
,, seven, 180

Dictation, spiritual, 6, 23, 255

Differential diagnosis of the image,
194

Disinfection, 204

“Divine Right” of kings, 193, 194

Division, threefold, of the apoca-
lypse, 70

Dogs, 299

Dominal, 23

Domitian’s persecution, 40

Door, an open, 62
,, opened in heaven, 71, 259

Double, meaning of, 242

Dragon, the, 40, 179-181
,, speech of a, 193

Drunken with blood, 232

Drunkenness, spiritual, 202, 203, 232

Durance, 40

Dust, fearful things of, 101

Dyed garments, spiritual, 208

Eagle, metaphor of, 85, 86
,, the flying, 131, 185

Ear and ears to hear, 29

Earth, meaning of, 12
,, the new, 282, 291

Earthquake, a parable, 77, 78, 108-
110

Eating down, 160
,, up by fire, 276

Eating up of Gōg, 273
,, the child, 181
,, the little-book, 150

Ecclesia, 9, 10

Eden, garden of, 32, 33

Egypt, allegory of, 33, 34, 181, 236
,, lesson of, 208

Egyptians, spiritual, 274

Eighth Government in Rome, 233

Elders, the four and twenty, 75,
76, 289

Elijah, the spiritual, 161, 283, 284

Elōh-heem, 29

Emerald, 73, 292

End of the age, 107-111, 278

Ending of God’s anger, 211

Endurance of saints, 22, 190

Enmity of the dragon, 181

Ephesus, letter to, 28-35

Epiphany, the first, 17
,, second, 17, 18, 277,
278, 298

Err, making to, 267

Espousals, figure of, 30, 31

Eulogized, 8, 9

Euphrates, river of, 141, 142, 223-
224

Evangel and evangelize, 201

Evidence, ark of, 212
,, the temple of the taber-
nacle of, 212

Evil-speaking, 37-39, 189, 190, 219,
220

Exact justice, to, 104-106

Exhortation, from the speedy com-
ing, 207-209

Exorcists, 145

Experimentalists, 275

Explanatory key, 26

Eyes, meaning of, 84
,, the seven, 90

Faithful witness, 11, 12, 65, 259
,, words, 7, 284, 299

Fallen body of witnesses, 166-169

False-prophet, the, 221-226

False-prophets, Jezebel and Balaam,
53

Famine, 100-102

Fear, unto conversion, 172, 173
 Feasts of heaven, 199
 Fellow-bondman, 255
 Fervency, spiritual, 66
 Figs and figtree, as metaphors, 107
 Fill twice, 242
 Final affirmation of the Lord, 301, 302
 Final overthrow of the Satan, 274-276
 Final overthrow of the wildbeast, 261-264
 Fine flour, 247
 Fine linen, 246
 Fire and sulphur, 203, 204
 " from heaven, 160, 135-137, 276
 " from mouths of the witnesses, 171
 Fire, lake of, 228, 263, 276, 279
 " meaning of, 204, 214
 " mixed with blood, 122-124
 " of the altar, 122
 " with the glassy sea, 212
 " seven lamps of, 79
 Fire-like, 180
 First and last, the, 36, 37
 " lamentation, 134-139
 " resurrection, 269-271
 " things, 284
 Firstborn of all creation, 65, 66
 " the dead, 11
 Firstfruit, a, 199
 Five months of testing, 138
 Flax, 213
 Fleming on the papacy, 40, 41, 156, 167
 Flesh, destruction of, 256
 " meaning of, 262, 263
 Fleshes of kings, &c., 262
 Force, circulation of, 27
 " molecular, 108, 109
 Fornication, spiritual, 48, 52, 53, 237
 Fornication, wine of, 202, 203
 Forty-two months, 156
 Foundations, the twelve, 76
 Fountains, spiritual, 128
 Four and twenty elders, 75, 76, 289
 " living creatures, 83, 86, 214
 Four living creatures, one of, 214
 " messengers, 141, 142
 " sore judgments, 101
 Fowls of the heaven, 72
 Frankincense-burner, 92, 121, 214
 Frankincense tree, 93
 Freely, 285
 Freight of Babylon, 245-247
 Friends of Christ, 68
 Frogs, metaphor of, 224, 225
 Fruits, spiritual, 295
 Gabriel, the angel, 183
 Gangrene, spiritual, 218
 Garden of Eden, 32, 33
 Garment dipped in blood, 259
 Garments, change of, by priests, 225
 " dyed, 220
 " white, 56, 59, 67
 Gates, the twelve, 76
 Gathering together, 20
 Geenna, 25, 33
 Genealogies of Jesus Christ, 13, 301
 Gentiles, 155
 Germs, living, 100, 101
 Girdles, golden, 213
 Glass, 291
 Glassy sea, 81-86, 212
 Glory, the, 14, 15
 " to give, 172, 173
 Gog and Magog, 176, 207, 226, 272-276
 Golden altar, 121
 " censers, 92, 122
 " " the seven, 122, 214
 Golden cup, 232
 " girdles, 213
 " having made herself, 232
 " reed, 290
 Gospel of the kingdom, 201, 208
 Grace, 10, 289, 303
 Grass, parable of, 124
 Grave, the, 24, 25, 279
 " " figure of, 57
 Greeting of John, 10
 Guinness, H. Gratton, 41, 42
 Habitation of demons, 240, 241
 Hades, 24-26

Hail, 122-124
 Hallelujah Psalms, 251
 Hallelujahs, complement of, 288
 Hamitic races, 274
 Happy, its meaning, 8, 9
 ", dead, 9, 204, 307
 Harlot, the, 231-237
 Harmonies, importance of, 156, 172
 Harps and harpers in heaven, 94-96, 252
 Harvest, the, 205-209
 Head, the one slain, 188, 234, 235
 Heads, the seven, of Babylon, 187, 188, 233
 Healed, the ones, 94
 Heathen, 155, 240
 Heaven, the, 71, 72
 ", fowls of the, 72, 73
 ", opened, 62, 71, 259
 ", shutting of the, 109, 110
 ", songs of, 94-96, 212
 Heavens, kingdom of the, 72
 ", the new, 281-284, 291
 ", the three, 72
 ", war in the, 183, 184
 Hidden manna, 49
 High places, 155
 High Priest, our, 92, 121, 289
 Historical fulfilment of the messenger's declaration, 232-235
 Holiest, the, 92, 291
 Holiness and holy ones, 94
 Holy Spirit, the Interpreter and Unsealer, 88
 Honey, 150
 Horn, the little (Dan. vii. 8), 233
 Horns, the seven, 90
 ", ", ten, 180, 233, 234
 ", ", three, 188, 233, 234
 ", ", two, 193
 Horse and horses, white, 97, 259
 Horses, fleshes of, 262
 Hosea, 40
 Hotness, spiritual, 66
 Hour, and half an, 121
 ", of His judgment, 201-204
 ", the trying one, 62, 184, 234, 235
 Hour, the, 142, 171-173
 House, the spiritual, 288, 289
 Huguenots, 190
 Hymns and hymning, 95
Hypodeigma, 168
 Idols, 143-146
 Image of the wildbeast, 191-196
 ", persecution by the, 195, 196
 Imprisonment of the Satan, 265-268
 In speed, 5
 Incense, its composition, 93
 ", meaning, 92-214
 Incenses, offering of, 92-94
 Inspiration, verbal, 7, 23, 255
 Instead of, 105
 Investment of Jerusalem, 273-276
 Invitation, the final, 302
 Irenous, 197
 Iron staff, 54, 181
 Israel, according to promise, 38, 39, 139, 162
 Jacinth, 293
 Jacinthine, 142, 143
 Japhetic races, spiritual, 274
 Jasper and crystallizing, 73, 74, 291
 Jehosophat, sin of, 53
 ", valley of, 207, 226, 273-275
 Jehovah, 11, 29, 86
 Jerusalem above, 288, 289
 ", investment of, 273-276
 ", spiritually Sodom, 167
 ", the new, 62, 284, 291
 ", trodden underfoot, 155
 Jesus Christ, His titles, 301
 Jews, according to flesh and spirit, 37-39, 155
 Jews, spiritual, 274, 275
 Jezebel, spiritual, 45, 46, 52-54
 John the Baptist, 161
 Joshua, 159
 Judge, sentence of the, 239-242
 Judging and warring, 259
 ", the harlot, 231, 232
 ", ", saints, 270
 Judgment, the hour of His, in this world, 201-204, 244, 245

Judgment, the last, 108, 277-280, 282
 Judgments, the four sore, 100-102
 the three in one, 228
 Julian years, 41
Jus divinum, 193, 194, 251
 Justice, exacting and exacted, 104-106
 Justnesses, 255
 Keeping of a Sabbath, 275, 276
 Key, explanatory, 26
 of David, 38, 61
 prophecy, 40, 41
 the master-key, 38, 165
 spiritual, 155
 Keys of death and the grave, 24, 25
 heaven, 161
 Killed by Christ, 264
 Killing of body and soul, 262
 names of men, 172
 the witnesses, 163-166
 power of, 142, 160
 Kindred of David, 301
 Kingdom, Gospel of the, 201
 of Christ, 13, 14, 175-177
 Kingdom of the heavens and of the God, 175
 Kingdom of the wildbeast, 223
 unshakeable, 78, 109
 Kingdoms, the three, 142
 two, 149
 Kings from sunrisings, 224
 of the land, 12, 241, 291
 the ten, 233, 234
 their hatred of the harlot, 234, 235
 Kings, weeping of, 243-247
 Knowledge, represented by eyes, 84
 Korah, rebellion of, 94
 Korahites, the spiritual, 61, 62
 Lake of Fire, 263, 279
 Lamb, the, 90
 Lamentation, the first, 134-139
 the second, 140-143
 the third, 174-177
 Lamentations, the three, 131-133

Lamp, burning as a, 128
 Lamps of fire, the seven, 79, 80
 Land, helping the wife, 185
 kings of the, 12, 241
 lord of the, 159, 160
 meaning of, 12
 merchants of the, 241
 of Assyria, 217
 Egypt, 122-124
 rising up from the, 192
 second wildbeast from the, 192-196
 Laodicea, letter to, 64-69
Latinus, 197
 Latin, worship in, 234
 Lane, to, meaning of, 119
 Laver, the spiritual, 82
 Leaping for joy, 256
 Leopard, figure of a, 188
 Letter, meaning of, Preface, 126, 215
 Letter to Philadelphia, &c., see message, 60-63
 Leviathan, 184
 Levites, 14, 289
 Life, book of, 59, 303
 represented by blue rays, 73
 river and tree of, 294-296
 the, 42, 43
 wood of, 34, 35, 302, 303
 Light, invisible, 149
 threefold and sevenfold, 79, 80
 Lightnings, 77, 78, 122
 Likeness of the glory, 74
 Linen, fine, shining and clean, 213, 255
 Linen garments, 213, 214
 Lion, metaphor of, 85, 188
 Little time and season, 185, 272
 Living creatures, the four, 83-86, 131
 wood, 34, 35, 302, 303
 Locusts, 137, 138
 Loosing of the Satan, 134, 139, 272, 273
 Losing-from, 237
 Lord of the land, 159-160
 the Spirit, 29, 123

Lord, use of the word, 159
 Love of Christ, 13, 14, 68, 101
 , represented by red rays, &c., 73
 , the first, 30
 Loving obedience, 29
 Lukewarmness, spiritual, 66, 67
 Luther, 190
 Luxury, 241

 Making-merry, 166, 169, 250-252
 Making-to-err, of Jezebel, 53
 , of the second wild-beast, 194
 Making-to-err, the one, 54, 143-146, 184, 225, 226
 Man, likeness to a son of, 23, 73
 , the Son of the man, 24
 Manna, the hidden, 49
 Marriage of the Tender-Lamb, 254, 255
 Martyr, the, 11
 Martyrs, souls of the, 104
 , the two, 158-162
 , their prayer and judging, 103-107
 Mary, the happy, 9, 179
 Master, a Divine, name, 106, 107, 159
 Means of Revelation, 6, 7
 Measuring of the holiest, 290
 , , temple, 152, 153
 , reed, 153
 , , the golden, 290
 Megiddo, valley of, 226, 227
 Melchisedek, 14, 159
 Merchandise of Babylon, 245-247
 Merchants of the land, 241, 245
 Messenger, Another, 92, 114, 121, 240
 Messenger, one of the seven, 288
 , of the covenant, 25
 , the first, 201
 , , second, 202
 , , Strong, 147-151
 , , third, 203
 Messengers of the Satan, 136-138, 143-146, 262
 Messengers, the four, 141, 142
 , , seven, 212-214

 Messengers, the three, 200-203
 Metaphors of the lion, &c., 85
 Michael, the archangel, 183
 Might, the, 14, 15
 Millennium, the, 265-271, 279
 Millstone, 251, 252
 Mind and wisdom, 197
 Ministering spirits, 214
 Ministers, 130
 Missions, messenger of, 201
 Mixed with blood, 122, 123
 , fire, 212
 Months, five, 138
 , forty two, 156
 Moon, parable of the, 129, 130
 Morning Star, The, 54
 Moses, song of, 212
 Mother of harlots, 236
 Motion, molecular, 108, 109
 Mount of Olives, 288
 , Sinai, 126
 , Zion, 199
 Mountain, cast into the sea, 126
 Multitude, the innumerable, 116
 Musicians, 252
 Mystery, declaration of the, 232, 235
 Mystery of God, 149, 150
 , of the Gospel, 3
 , , two wives, 179, 231
 , revelation of, 3
 Mysteries, the true, 274, 275

 Nadab and Abihu, sin of, 93
 Nakedness, spiritual, 58, 59, 67
 Name of the wildbeast, 197
 Names of men, 172
 , the three, 62, 63
 Nation, the holy, 155
 Nations, seasons of, 156
 , wrath of, 268
Nēh-tzer, 13, 301
 New heaven and earth, 177, 281-284
 New Jerusalem, the, 62, 284
 , name, the, 49, 63
 Nicephorium in Pergamos, 45
 Nicolaitees, deeds of the, 30, 45-47
 Nicolas, etymology of, 45, 46
 Night, no, 291

Nominal Christians, 154
 Number of the wildbeast, 197

Oath of the Strong Messenger, 149
 Ode of Moses and the Lamb, 212
 Odes and oding, 94, 95
 "Offence," 48
 Olive tree, 27
 Olives, Mount of, 288
 " the two, 27, 159
 One hundred and forty four thousand, 199
 One of the four living creatures, 214
 One on the throne, 89
 " opening the sealed book, 87-90
 " sitting on the white cloud, 206
 " witnessing, the, 302
 Opening of a door in heaven, 71
 " heaven, 259
 " the seals, 97-111
 " the temple, 176
 Openness, teaching in, Preface, 38, 92.
 Oppression of ten days, 40
 " record of the great, 117, 119
 Outer court of the temple, 154-156, 214, 290
 Outside the city, 206
 Ox, Metaphor of, 85

Palingenesia, 76, 283
 Parable of heaven, 72
 Parables of wisdom, love and power, 79
 Papacy, continuance of the, 235
 " establishment of the, 234, 235
 Papacy, loss of temporal power of the, 234
 Paradise, 3, 31-34
 " restored, 294-296, 302, 303
 Paradox of grace, 29
 " " Hosea, 38, 39
 " " rejoicing, 250
 " " the ark, 177
 " " " temple, 291
 " " " wildbeast, 164, 232
 " " " winepress, 208

Parousia, 19-20
 "Patterns," 26
 Paul's revelations, 2, 3
 Penalties, the two, 302
 Perfect assemblies, the two, 37, 38
 Pergamos, letter to, 44-49
 " temples of, 45
 Persian Gulph, 218
 Pestilence, 100, 101
 Pharaoh, king of Egypt, 33
 Pharisees, 219
 Pharmacies, 143
 Phials, 214
 Philadelphia, letter to, 60-63
 Pipers, 252
 Pit of the abyss, 135, 136
 Plagues (strokes) of Egypt, 123
 Poison of fearful things of the dust, 101
 Portions, the three, 228, 303
 Poverty, spiritual and material, 37, 67
 Praise, exhortation to, 250, 251
 Prayer of the Martyrs, 103-107
 Prayers, as incenses, 92, 93
 Precious stones, colours of, 73, 74
 Presence, signs of Christ's, 19-20, 99-102
 Price of redemption, 95
 Prideaux's dates, 41
 Priests to God, 14, 271
 " garments of, 213, 214
 Prison of angels, 136, 267, 268
 " " unhappy spirits, 252
 Promise of happiness, 8, 9, 284
 " the final, 302, 3
 Prophecy, this, 9
 Prophecy, to, 9, 160-162, 257
 Prophet, the false, 53, 224-227
 Prophetical days, months, &c., 41, 156
 Protestantism, political, 193-196
 Psalms and psalming, 95
 Purification in fire, 204
 " " in water and Spirit, 82, 83
 Purifications, the two, 82
 Puritans, sufferings of the, 195, 196
 Purpose of revelation, 5

Pursuing, the little season of, 183-185
 Python, the spirit of, 145

Quaking, a great, 77, 78, 108-110
 " the last, 110, 228

Question of one elder, answer to the, 118, 119

Quickly, promise to come, 5, 300

Rain, spiritual, 123, 161

Rainbow, 14, 73, 74, 148

Ransome, 105, 106

Rationalists, 274, 275

Rays, red, yellow and blue, 73

Reconciliation, work of, 176

Red rays, meaning of, 73

Redemption, 105, 106

Reed, a golden, 290

Reformation, the times of, 170, 171

Refrain of heaven, 95, 96

Regeneration, 283

Reigning upon the land, 95, 98, 271, 282, 283

Reigning with Christ, 269-271, 295

Reins and hearts, 52

Rejoicing in heaven, 249-253
 in Sodom and Egypt, 168, 169

Repentance, refusal of, 146, 219, 220

Response of the assemblies, 13, 16

Restoration of all things, 283

Resurrection of Christ, 171
 " " the witnesses, 170, 171

Resurrection, the first, 42, 43, 171, 269-271, 279

Resurrection, the second, 270, 279

Revelation, in the next state, 5, 14, 19, 31

Revelation, its meanings and nearness, 1-5, 299

Revelation, practical, 9

Revelations, the three, 108

Richard Baxter, 195

Riches, spiritual and material, 37, 67, 246

River of water of life, 294

River-wrecked, 185

River, spiritual, 128

Robes, 59, 119

Rome, seven forms of government in, 233

Root of David, 11, 301

Rushing, 251, 252

Sacrificing in high places, 155

Saints, 94

Sanctification, 94

Sapphire, 74, 292

Sardis, letter to, 55-59

Sardis and Sardonyx, 73, 74, 292

Satan, a great star, 127
 " angels of the, 144
 " campaign of the, 184, 185
 " cast out of heaven, 184
 " " the earth, 265
 " his final overthrow, 274-276
 " loosing, 134-139, 185, 272-276

Satan, imprisonment of the, 265-268
 " names of the, 136, 137
 " personality of, 39
 " synagogue of the, 39
 " testing of the, 275
 " the, 39, 40, 127, 180
 " " throne of, 45

Saying of God, 260

Scarlet, 232

Scenes of the trumpets and censers, 142, 202, 217

Scientists, 274, 275

Scorching, spiritual, 219

Scorpions, testing by, 149-151

Sculpture, spiritual, 196, 197

Sea, coming up from, 165
 " no more, 279
 " of Babylon, 218
 " " Egypt, 126
 " the creatures in the, 126
 " " glassy, 81-86, 212

Seal, the fifth, 103-107
 " " seventh, 120-122
 " " sixth, 107-111

Seals, opening of the, 97-111
 " outline of the seven, 88
 " the first four, 98-102

Sealed, the book, 87-89

Sealing of bondmen, 112-116

Sealing of Holy Spirit, 115
 Season near, 9, 298
 " of the dead, 176
 " the little, 156, 157, 181, 184, 185, 278
 Season, the little, nearness of, 9
 Seasons, natural and prophetical, 156, 184
 Seasons, three and a half, 156, 184
 Second-birthday of the world, 84, 283, 284
 Semitic races, 274
 Sennacherib, historical allegory of, 61, 262
 Sentence of the Judge, 239-242
 Sentences, the three, 38, 39
 Seraphem, the, 85
 Series of revelations, 132
 Serpent, the old, 181, 184
 Set times, tabernacle of, 212
 Seven assemblies, 8, 9, 26
 " candlesticks, 26
 " censers, 132, 214, 217
 " diadems, 180
 " eyes, 79, 90
 " forms of government, 233
 " heads and hills, 180, 187, 188, 232, 233
 Seven horns, 79, 90
 " kings, 233
 " lamps, 27
 " of fire, 79
 " seals, 88, 89, 132, 150
 " spirits, 11, 56, 79, 80, 90, 128
 " stars, 26, 56
 " strokes, 211, 302
 " trumpets, 121, 132, 150
 Sevenfold division of light, 80
 " fulness, 79, 80
 Seventh plague of Egypt, 122, 123
 Seventy weeks of Daniel, 41
 Shebna, a type of Christ, 61
 Ships and shipmasters, 127, 245
 Shôhl, 24-26, 278, 279
 Shaking of heaven, 77, 78, 110
 Showing of the messenger, 229-232
 Shutting heaven, 109, 110
 Sidon, 246
 Sign, the third, 210-215
 Signs of Christ's presence, 19, 20, 99, 102
 Signs of the image of the wildbeast, 194-196
 Signs, the two, 178-181
 Silence in heaven, 121
 Silk, 246, 247
 Sinai, Mount of, 126
 Sins, the two, 302
 Sion, mount of, 199
 Sitting, its meaning, 232
 Six hundred and sixty six, 197
 Sky, the, 72
 Slaughter by Satan's angels, 140-143
 Sleep of death, natural and spiritual, 56, 58
 Smiting the land, 162
 Smoke, figure of, 137, 143, 204
 Smyrna, letter to, 36-43
 Sodom and Egypt, spiritually called, 167-169
 Sodom and Gomorrah, 32, 167, 168
 Son of a man, 23
 " the Man, 24
 Song of Moses and of the Lamb, 199, 206, 212, 251
 Song, service of, 94
 " the new, 95, 199
 Songs of heaven, the two, 94-96, 212
 Sons of God, revelation of, 4
 Soothsaying, 145
 Sorcerers, 143
 Sore, bad and evil, 218
 Sores, spiritual, 217, 218
 Soul, finding of the, 58
 " loss of the, 57-59
 " meaning of the, 262, 263
 Souls of martyrs and others, 270
 Sound, inaudible, 149
 Speculani, 167
 Speed, in, 5, 299
 Spirit, His words, 29, 69
 " the, meaning of, Preface, 126, 215
 Spirit, the Holy, 128
 " the Lord, 29, 123
 " to be in the, 23, 66
 Spirits, in prison, 25, 252
 " of the prophets, 298

Spirits, the seven, 11, 56, 79, 80, 128
 , , , the three unclean, 224, 225
 Spiritual, meaning of, 67
 , , , measurements, 290
 Spiritually called, 167
 Stadium, or furlong, 290
 Staff, 153
 Staff of iron, 54
 Star, a great, 127, 135
 , , , a fallen, 127, 135
 , , , the Morning, 54, 301, 302
 Stars, the seven, mystery of, 26
 , , , the third of, 130, 180
 State and church, 236
 , , , "intermediate," 154, 214, 290, 291
 Stings, spiritual, 138
 Stone, the white, 49
 Strange fire, 93
 Street, the great, 168
 Strokes, the, 142, 162, 302
 , , , the last seven, 142, 211
 Sugar, the use of, 151
 Sulphur, burning in, 142, 143, 203, 204
 Sulphureous, 142
 Sun, arrayed in, 179
 , , , darkened, 130
 , , , parable of, 129, 130, 137, 301, 302
 Sun, risings of, 224
 , , , scorching by, 219
 , , , stroke, 129, 130
 Supper of the Lamb and of the marriage, 255, 256
 Supper of the great God, 256
 Suppers, the two, 68, 256
 Supping with Christ, 68
 Sweet and bitter, 150
 Sword, killing with, 190
 , , , the material, 100, 101
 , , , the spiritual, 259, 260
 Synagogue, 10
 , , , of the Satan, 39
 Tabernacle of the Evidence, 212
 , , , to, 118, 119
 Tabernacles, feast of 119, 199
 Tabernacling, the ones, 119
 Taborites, 167
 Taking prisoners of war, 187
 Talent-weight, 228
 Tartarus, cast down to, 136, 268
 Teacher, one chief name of the Christ, 107
 Teaching in openness, 38
 Teleology, 224
 Temple, epiphany of the, 212
 , , , furniture of the, 247
 , , , its outer court, 154, 155
 , , , measuring of the, 152, 153
 , , , no more seen, 291
 , , , of the tabernacle, 212, 259
 , , , opening of the, 176, 226, 259
 Temple, worship of the, 91-96, 176, 291
 Temple, Zerubbabel's, 159
 Temptations, of the Satan, 160, 226
 Tempters, the, 40, 54
 Ten days' oppression, 40
 , , , diadems, 180
 , , , horns and kings, 180, 233, 234
 Tender-Lamb, the, 79, 89, 198, 199
 Tending with an iron staff, 54, 181
 Tenth, the, 172
 Terrible sentences, 280
 Test, a crucial, 38, 39, 164, 232
 Testament, ark of, 176, 177, 212
 Testimony (see witnessing), 6, 7
 Testing, in fire and sulphur, 203, 204
 , , , spiritual, 139, 169
 , , , the scorpion's, 138
 , , , unto the ages, 204, 275
 Theology, Biblical and Scholastic, 130
Theopneustia, 6
 Thief, as a, 59, 226
 Thigh, upon His, 259
 Third, a, 124, 143, 180
 , , , sign in the heaven, 210-215
 Thousand, one hundred and forty four, 116, 290
 Thousand, two hundred and sixty, days, 156, 160, 181
 Thousand years, 265, 271
 Threatening, 284, 285
 Three great cities, the, 164, 165

Three horns, the, 233, 234
 " messengers, the, 200-203
 " portions, 228
 " unclean spirits, 224, 225

Threefold localization of spirits, 192

Throne of David, 14
 " the Satan, 45
 " the wildbeast, 223

Throne, One sitting upon the, 71, 74, 89, 284

Throne, the great white one, 277
 " wonders of the, 77-79

Thunders, 78, 79, 122, 149
 " the seven, 149

Thyatira, letter to, 50-54
 " sun-god of, 51

Thyne wood, 247

Time, a little, 185, 272

Time, meaning of a, 149, 150
 " times and a half, 184

Tirshatha, the, 159

Titles of our Lord, the, 65, 301

Toleration bill, 195, 196

Topaz, 292

Topheth, 33

Touchstone, spiritual, 139, 169

Treadings of the winepress, the three, 207-209

Treadings under foot of the outer court, 154-156

Tree of the Life, 34, 294, 295, 303

Trees, spiritual, 124

Trial, hour of, 62

Tribes, the twelve, 116

Triple alliance, 188, 189

True riches, 37

Trumpet, a voice as of a, 71
 " the fifth, 134-139
 " the first, 122-124
 " the fourth, 129, 130
 " the second, 125-127
 " the seventh, 108, 149, 174-177, 278
 " the sixth, 132, 133, 140, 143
 " the third, 128, 129

Trumpets, the last three, 131-133

Truthful and faithful One, 71, 259
 " " words, 7, 284, 299

Trying of so-called apostles, 30
 " the one, 40

Twelve foundations, 289
 " fruits, 295
 " gates, 116, 289
 " hundred and sixty years, 156, 160, 181

Twelve thousand furlongs, 290
 " tribes, 116

Two olive trees, 27, 159
 " wings of an eagle, 185
 " witnesses, the, 158, 160
 " authority of, 161, 162

Twofold, " 242

Tyre and Hiram, 85

Tyre and Sidon, spiritual, 245, 246

Unclean birds, 240, 262
 " spirits, three, 224, 225

Uncleannesses, 237

Uncomeliness, 226

Unfaithful wife, the, 231, 232

Universal adoration, 96

Usher and Hales' chronology, 41

Valley of Jehosaphat, 207, 226, 273, 275

Vengeance, 104-106, 208, 209

Verbal Inspiration, 7, 23, 255

Verily, 15, 16

Vessels, spiritual, 247

Vials, meaning of, 214

Victory of the Word, 259, 260

Vine of Babylon, 207
 " Sodom, 206, 207
 " the land, 206
 " the true, 207

Vines, the three, 207
 " " two, 203

Vintage, the, 206, 207

Virgins, the, 198, 199

Visions, contemporaneous, 132, 133

Voices, 77, 78

Vomit, about to, 66

Voting pebble, the white, 49

Wages of the Judge, 299

War in heaven, 183, 184
 " on earth, 99, 100, 184

War, spiritual, 140, 143, 227, 263
 „ with the witnesses and saints, 166, 184, 185
 Warning against unfaithfulness, 48
 „ of speedy coming, 5, 299
 „ the final, 302
 Water of Life, 284
 „ spiritual meaning of, 128
 „ turned into blood, 161, 162
 Waters, meanings of, 128, 161
 „ messenger of, 219
 Weakness, spiritual, 56
 Weeping of the kings, &c., 243-247
 White garments, 56, 59
 „ horse and horses, 98, 259
 „ robes and clothing, 59, 119
 Wholeness, 94
 Wife of the Tender-Lamb, 179, 254, 284-293
 Wife, the faithful, 179, 255
 „ „ Jezebel, 45, 46, 52-54
 „ „ unfaithful, 231, 232
 Wildbeast, another, 191-196
 „ name and number of, 197
 „ the, 163-166, 186-190
 „ throne of, 223
 „ victory over, 261-264
 Wildbeasts, metaphor of, 188
 William and Mary, 195, 196
 Winds, controlled by angels, 113, 114
 Wine, bath of, 209
 „ of God's anger, 203
 „ of the anger, 202, 203
 Winefat, 209
 Winepress, the three treadings of, 207-209
 Wings of the eagle, 185
 Wipe-away, from the book of life, 59
 Wisdom, and mind to count, 197
 „ represented by yellow rays, 73
 Witchcraft, 143, 146
 Without the court, 154

Witness, in law, 6, 7
 „ the, 11, 65
 Witnesses, the two, 158-160
 „ their authority, 161, 162
 „ „ being killed, 164-166
 „ „ prayer, 103-107
 „ „ resurrection, 170, 171
 Witnessing of Jesus, 22, 257, 298
 „ „ „ „ the final, 302
 Woe, the first, 134-139
 „ second, 140-143
 „ third, 174-177
 Woes, the three, 131, 133
 Wonder, the great, 188, 232
 „ of the throne, 77-79
 Wood, moist and dry, 303
 „ of life, 34, 35, 302, 303
 Wool, pure, 21, 213
 Word of Christ, 88, 89
 „ the, 89
 „ of God, 258-260
 Words, faithful and truthful, 7
 Wormwood, 129
 Worship of the wildbeast and its image, 197, 203
 Worship of the four living creatures, 81-83, 91-96
 Worship, heavenly, 81-96, 176
 Wrath of the nations, 176
 „ Tender-Lamb, 111, 122, 124, 208, 209
 Wretched, the, 67
 Write, command to, 255
 Xulon, 34, 35
 Years, Julian, 41
 Yellow rays, meaning of, 73
 Zadok, sons of, 213, 214
 Zeal, spiritual, 66
 Zechariah's prophecy, 159
 Zerubbabel, 159





